THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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For the Churchman.

The Agony in the Garden.

"Could ye not watch with me one hour!"

How oft hath He on mountain tops,
At midnight drear and dim,
Who wore creation's diadem,
Awoke, and watched, and prayed for them—
They could not watch with him!

As o'er his pale form bent to earth
The night winds coldly sweep,
While blood-drops from his forehead roll,
And agony weighs down his soul,
His loved—his chosen sleep.

Oh! worldlings, it is ever thus,
Ye think not—reck not how
Your sins are heavy on that heart,
And with their bitter burden start
The blood upon that brow.

Or if, by decent custom taught,
Ye haply should repair
To drear Gethsemane, to mark
The Saviour in those moments dark,
Ye too will slumber there.

Awake! and hear that tender voice
With words of thrilling power—
"Mortals for whom I drain this cup,
For whom these burning prayers go up,
Can ye not watch one hour!

"Or are these matchless sorrows naught
To ye who pass, and view
The thorns which wreath my forehead pale—
The scoff—the cross—the scourge—the nail?
All—all endured for you."

Awake! "the bird of dawning's" voice
Startles the midnight deep!
Recall each vow to Jesus spoken
In feeble faith—and uttered—broken—
And then go out and weep.

Weep with the burning tears of shame,
That weeping ye may live,
And on the Easter morn, as erst,
The risen Lord shall meet you first*—
The Lord himself forgive.

New-York, March 16, 1836. B. D. W.

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* St. Peter, who had but a little before denied him, was the first of the Apostles to whom our Lord appeared after his resurrection. A most beautiful incident, showing his readiness to forgive the Apostle's late denial, since having sinned, he rushed out and wept bitterly—deeply penitent for his grievous offence.

COMMUNICATIONS.

For the Churchman.

GOOD FRIDAY—THE SUFFERINGS OF CHRIST PREDICTED IN THE OLD TESTAMENT.

The solemnity of the day directs our attention to the sufferings of Christ. The necessity of these sufferings arose from his having become our substitute, and having as the Mediator of the new covenant, undertaken to bear the sins of men, and make satisfaction to the justice of God for them; and also that he might fulfil the scriptures that had gone before concerning him, declaring that he should suffer, and die, and rise again, and "that repentance and remission of sins should be preached in his name."

Our Saviour having referred to the law or writings of Moses, to the prophets and to the psalms, directs us where to look for those passages which point out or give intimations of his sufferings and death. In the writings of Moses we first find the mystery of Christ's passion revealed and exhibited in the command given to Abraham to offer up his son Isaac, from whom the promised seed that was to bless all nations was to descend. Here was more than an intimation that the promised seed should bless the nations by being made a sacrifice for sin; and to make this the more particular, the very place, Mount Moriah, where Abraham was directed to offer his son, was the very place where the Messiah, the promised seed, then in the loins of Abraham, was offered up, or sacrificed on the cross.

The slaying of beasts for sacrifice under the law of Moses, was also a clear prediction that Messiah should suffer death as an atonement for sin. For it is impossible that the blood of beasts should take away sin. The sacrifice of brute animals was therefore a shadow of something to come, which should make a real, not a figurative atonement; and God's staying the hand of Abraham, and directing him to offer a ram instead of his son, was a declaration from God that till the full time should come for the offering the true and valid atonement, God would accept of the blood of beasts as an emblem or shadow of it, and as a ground of faith and consolation to all penitent believers. Thus was the law "a shadow of good things to come," and thus did its sacrifices ty[illegible]y the future death of Messiah, the promised seed and the efficacious atonement he should make for the sins of men.

In the prophets there are three evident predictions that Messiah should suffer death. A most remarkable one in the 53d chapter of Isaiah, where the prophet thus expresseth himself, "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. He was oppressed, he was afflicted, yet he opened not his mouth: he was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth. He was cut off out of the land of the living: for the transgression of my people was he stricken." That this was spoken of Christ is certain; for from this passage St. Philip began to explain the scriptures concerning him, in his preaching to the eunuch.

The 9th chapter of Daniel contains another direct prophecy of the sufferings and death of Messiah. "From the going forth of the commandment to build and to restore Jerusalem, unto Messiah the Prince, shall be seven weeks, and sixty-two weeks; and after sixty and two weeks shall Messiah be cut off, but not for himself."

Zechariah, chapter xii., affords another direct prophecy of the death of Christ, who is introduced speaking thus, "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplication; and they shall look upon me whom they have pierced."

This prophecy is directly applied to Christ by St. John. Relating how the soldier pierced his side, he saith, then was fulfilled the prophecy which saith, "They shall look on him whom they pierced." The same St. John again applies the same prophecy to Christ in the beginning of his Revelation, "Behold he cometh in the clouds, and every eye shall see him, and they also which pierced him."

Thus it appears the death of Christ was foretold in the law of Moses and in the prophets. The psalms also are mentioned by our Saviour as containing direct predictions of his death. To this purpose the 16th Psalm is quoted by St. Peter and St. Paul. "My flesh shall rest in hope: for thou wilt not leave my soul in hell, neither wilt thou suffer thy holy One to see corruption." If his soul was not to be left in its state of separation, nor his body to see corruption, then certainly his soul was to be separated from his body, i. e. he was to die—his soul to go to the place of departed holy souls, i. e. to paradise, and his body to be laid in the grave, from whence they were to be recalled and reunited at his resurrection. The 22d Psalm though it does not expressly mention his death, evidently describes the process of his crucifixion. "They pierced my hands and my feet, I may tell all my bones; they stand staring and looking on me." They part my garments among them, and cast lots upon my vesture." How literally this was fulfilled at our saviour's death the Scriptures appointed to be read on this day abundantly testify.

Thus it appears from the law of Moses, from the prophets, and from the psalms, the Christ, the Messiah, the promised seed, in whom all nations were blessed, was, according to the counsel of God, to suffer death in human nature. Even the time and manner of his death are pointed out and described: and the histories of the holy evangelists show how exactly their predictions were fulfilled. The passages I have cited, and other places of Scripture, declare the end for which he suffered and died, viz. for our redemption; to make atonement for our sins; to procure for us the blessed gift of the Holy Spirit of God; to take away the sting and power of death, i. e. all its evil consequences; and to convert its terrors into blessings, by making it a passage only or transition from this miserable life to the paradise of God, there to wait in peace and refreshment, in company of happy souls and blessed angels, and the manifestation of the Redeemer, for the glorious morning of the resurrection: when receiving again the body from its grave, and a happy acquittal at the tribunal of God, we shall join the triumphant train of the all-victorious Messiah, and enter with him on that eternal life and happiness in his own heavenly kingdom, which he hath promised to them that obey him.

Behold here, the sure ground of the Christian's faith! It is built on the sure ground of God's promises, revealed and declared to the old patriarchs and prophets, shadowed forth by sacrifices even from the days of Adam, typified by the rites and ceremonies—by the whole economy of the Mosaic law, confirmed by numerous and explicit prophecies, and established beyond all doubt by their remarkable and exact fulfilment. Behold, I say, the ground of your faith and confidence in God your Redeemer, and let nothing shake it, or deprive you of the comforts and blessings of it.

The keeping of this faith alive and in its full vigor, as well as to express our gratitude and love to our Redeemer, for the unspeakable love he hath showed to us, and the great blessings he hath procured for us, is the design of the Church in the holy solemnity of Good Friday. The psalms pointing to his humility, sufferings, and death make part of our common devotions. The affecting history of Abraham's offering up his son at the command of God, the prophetic prefiguration of God's giving up to death his own beloved Son for our Redeemer, and the history of its fulfilment in the crucifixion of Christ, are the subject of the lessons and gospel; and the infinite value and merit of his precious blood-shedding, as an atonement for the sins of the world, is the subject of the epistle; so that the grand support of our faith as Christians is brought before us in one view by the pious care of our Church in her service for this day. That all her members, on the approaching anniversary, may engage in these solemn services with devout affection is the fervent prayer of Catholicus.

For the Churchman.

DR. WELLER'S LETTERS.

Mr. Editor,—A little work has lately issued from the Nashville press, styled "Two Letters in reply to certain charges of Dr. Miller against the Episcopal Church, by the Rev. George Weller, D.D.," which deserves to be extensively known and read.

The West and her concerns are so far removed from the active theatre of Church affairs, that we are often left to fight our battles, and make our way through the various difficulties which surround us, with but little sympathy or encouragement from abroad; and to spend our efforts in the cause of truth, unseen and unknown by the great world which lies beyond the mountains. But we trust that this is not to be the fate of the work now before us, for many reasons. It is a subject which must always be of deep and thrilling interest to the Episcopalian—it was called forth by an unjustifiable course of proceeding toward the Episcopal Church—and the ability with which the reverend author has treated the subject, and the signal triumph which he gained in the issue of the controversy, will make it acceptable to all lovers of truth.

The first of the "two letters," (which are now neatly bound together,) was noticed in the Churchman la[illegible] fall, and was devoted chiefly to the discussion of the subject of episcopacy. The second letter, besides much other matter, embraces three points—the discussion of the Ignatian epistles—the form of church government among the Waldenses—and the examination of the charge, whether Dr. Miller has been in the habit of misquoting, in his controversies. It is hardly necessary to say, that Dr. Weller has decidedly the advantage of his opponent on each of the three topics. On the first, after discussing the genuineness of the epistles, he conclusively shows that Dr. Miller has been inconsistent on previous occasions in quoting, at one time, these epistles as genuine, and, at another time, on another controversy, denying their genuineness. On the second point, he has left but little room for reply from Dr. Miller, or any one else. As far as historic authority can determine the subject of Waldensian episcopacy, it has been determined in this work. On the third principal point, we fear that the charge is but too well established. We say it "more in sorrow than in anger," for we would not wantonly tear open afresh the old and tender wound. We would rather pour upon it the balm of Christian charity and forgiveness, and bury all that is past in the grave of oblivion. But when the subject is brought before us, and we are asked to decide upon the evidence, we are compelled to give a verdict of *guilty*. We cannot be so uncharitable as to affirm that Dr. Miller has wilfully, and with wrong intent, misquoted, or mistranslated; but he has, at least, shown too little caution in his quotations. He has permitted the impetuosity of controversial zeal to blind or mislead him, and in the ardor and haste of writing, has committed offences against truth, which we doubt not have been the cause of many an anxious moment, many a painful regret. If we tax our Christian charity enough to persuade ourselves that he committed only a venial offence in misquoting, we cannot well extend it to his after conduct. When he found his error, he should have acknowledged it, and pleaded human frailty in exculpation; and there is no Churchman who would not have cheerfully thrown a veil over all that he did.

But we design not to write a *review*, although there is ample matter in these letters for serious and profitable consideration. Our design is only to call the attention of our far-off brethren to what is going on in the West for the cause of truth. The writings of Dr. Weller are favorably known in the Church; and the zeal and ability which he has manifested in building up the infant Church in Tennessee, entitle him to the gratitude of all lovers of our Zion, and will, without doubt, procure willing attention to all that may proceed from his pen. Hesperus.

For the Churchman.

MICHIGAN—THE EPISCOPAL MEETING.

Mr. Editor,—As a writer in your last has opened to the public this subject, I take the liberty of following his remarks with a few others. The five bishops who attended in Philadelphia "decided," by a bare majority, to keep Michigan waiting, not "a few weeks longer," but four months and more, viz. from the 10th of February till the 21st of June. The minority at this meeting included, it is well known, the presiding bishop; of whom no one surmises that he wishes to grasp "power;" but who was, and is, willing to proceed to the election and consecration without delay. Neither *can* there be manifested "the love of power" in performing a function assigned by the canons. Why, Sir, the ink of the canon for electing missionary bishops, was scarcely dry, at the last General Convention, when the House of Bishops nominated two. And now, when Michigan, after more delays and disappointments than can be told in a short article, requests to have a bishop selected, the request is to lie by, without a movement in regard to it, for more than four months—when, if it be then acted on, and the further proceedings gone through with, its bishop must go thither near the close of the travelling season, instead of its opening—making a delay, practically, of almost a year. Those to whom all this is "a very gratifying thing," may, perhaps, be "good friends and well-wishers of the Church;" but, in my opinion, they are mistaken in their way of approving themselves such.

Candor.

For the Churchman.

ONDERDONK ON REGENERATION.—NO. III.

Concluded.

I come now to what I had originally assigned as the proper subject of this number, the consideration of some of the collateral investigations of the "Essay." There are two points upon which I wish briefly to animadvert: 1st, the application of the theory there advanced to "the standards and offices of the Church," and 2d, the position that *regeneration* is synonymous with *renovation*, which is thought worthy of a distinct discussion in an appendix to the "Essay." To any one reading over impartially the standards and offices of our Church, it would, I think, be a hard task to find there any other than one regeneration, and that baptism. For if he even could, from some passages not worded strictly in reference to system, strain out another regeneration distinct from the baptismal—and what may not be accomplished by a little exertion in this way, since the "Essay" has thus marshalled among its ranks a Waterland, a Mant, a Hobart, and a Seabury!—yet the plain spirit of the whole, glaring strongly and directly in his face, would forbid such a a use of those passages. Accordingly the "Essay" professes not *to establish* its theory from these church standards and offices; but simply claims for that theory the merit of a *key* which will *fit* such standards and offices without violence. Now, although in the application of this key, I thought I observed several wrenchings which gave me no small concern for the safety of the wards in the sacred lock, yet I trust I know my place too well to presume to express these fears upon such an occasion. In one instance, however, the "Essay" is so well satisfied with its success, as to intimate plainly that this theory is something *more than a key* accidentally adapted to the Prayer-book, and seems to think "in fact, *'t was made for 't.*" And as this seems inconsistent with an intimation which it had previously expressed, viz. that the English Reformers themselves, who framed our standards and offices, had not precise views upon the point which the "Essay" discusses, (!) and that, therefore, any particular explanation of those parts of our Prayer-book which relate to regeneration, does not exclude other explanations, I conceive myself at liberty here to express a dissent to both intimations; in particular, however, to the first. The instance to which I refer is in the remarks upon the 27th Article. (Essay, pp. 115–117.) The part of the article upon which the remarks are founded, is as follows: "Baptism is also a sign of regeneration, or new birth, whereby, as by an instrument, they that receive baptism rightly are grafted into the Church; *the promises* of the forgiveness of sin, and *of our adoption to be the sons of* God by the Holy Ghost, are visibly signed and sealed. . . . ." The argument of the "Essay" is, that baptism is here termed, 1st, a sign, or absolute evidence of regeneration itself, and also, 2d, a sign or seal of a *promise* of adoption to be the sons of God, or regeneration, which last being future, must be distinct from the former regeneration; and, therefore, the quotation recognises two regenerations. But really, Mr. Editor, this appears to me to be a refining upon language where there is not the slightest occasion for it. Had the acute mind of the author of this "Essay" but adverted for a moment to a common meaning of the expression here insisted on, he must, I think, have foregone the strong claim rested upon this article. What is more common than to speak of a promise in the sense of *the thing promised.* In this sense our Saviour says to his Apostles, "Behold I send *the promise* of my Father on you." Luke xxiv. 49. So we are exhorted by the Apostle, to "be not slothful, but followers of them who, through faith and patience, *inherit the promises.*" Heb. vi. 12. And, in reference to the outpouring of the Spirit upon the day of Pentecost, according to an ancient *promise* recorded in Joel ii. 28; see Acts ii. 17, &c., St. Peter said of Christ, that "being by the right hand of God exalted, and *having received of the Father the* promise *of the* Holy Ghost, he hath shed forth this which ye now see and hear." Acts ii. 33. In all these cases, by *promise* is meant *the thing promised.* Still stronger to the point is the assertion of St. Paul respecting Abraham, Isaac, and Jacob. "These all died in faith, *not having received the promises*, but having seen them afar off." Heb. xi. 13. Certainly these patriarchs, with the others mentioned in the preceding verses, had received the *promises*, but they had not received *the things promised.* And this being so common a sense of the term, what is the ground upon which it is rejected in interpreting the passage of the article before us? To call baptism a "sign and seal *of the promises* of the forgiveness of sins, and of our adoption to be the sons of God," is simply to call it a sign and seal of the forgiveness of sin, and of our adoption to be the sons of God, which *things* had been *promised* to us under the old dispensation. For "we, as Isaac was, are the children of promise." The adoption of us Gentiles, and the full blessings of the Gospel were, before the time of Christ, matters of promise; but now, that which was then promised to us is in baptism signed and sealed. And thus this article cannot fairly be interpreted to recognise any more than the one regeneration of baptism. The point for which the "Essay" contends being simply that the theory of two regenerations MAY BE APPLIED to our church offices and standards, it may seem unnecessary for me to dwell longer upon this subject. But as I conceive that our Prayer-book contains a perfect and consistent system, of course to the exclusion of any other, upon the subject of regeneration, I will tax the kind indulgence of the reader with a few additional remarks. Another of the *articles* is thus handled by the "Essay." "The XVth Article says, 'All we the rest (although [etiam] baptized, and *born again* in Christ) yet offend in many things.' This assertion is true of those who are only baptismally regenerate; but it most naturally applies to those who are regenerate in both senses—even these offended in many things." Now, it is true, the assertion of this article is understood most naturally—I think *necessarily*—of those who have undergone a *moral* change. For why should it seem remarkable that persons not morally regenerate offend in many things? But will the "Essay" maintain that 'baptized' and 'born again' here mean two different things? The slightest regard to the rules of language will forbid it. And if not, as is evidently the case, the one is but an expletive of the other, then is this moral change attributed to *baptism*. Even the *baptized* 'offend in many things,' from whom as (morally) regenerated more filial conduct might be expected. Thus the article is directly against the "Essay," and establishes the *moral* character of baptismal regeneration. Upon the XVIth article, the "Essay" remarks, "This article contains two principal propositions. 1, 'Not every deadly sin willingly committed after baptism, is sin against the Holy Ghost and unpardonable.' 2, 'After we have received the Holy Ghost we may depart from grace given, and fall into sin, and by the grace of God (we may) arise again and amend our lives.' The first proposition means, in effect, that the baptized do not renounce their baptism. . . . The second proposition may also have this meaning; but we prefer extending the signification of the phrases 'received the Holy Ghost' and 'grace given' so as to include the moral regeneration of the baptized." Now, doubtless, it is desirable for the cause of the "Essay," that this distinct '*moral regeneration*' should be found contained in the above quotation from the article; but I would modestly submit whether the language can be so extended as to embrace it without doing violence to the natural force of the context. If not—and to my mind it seems very plain it cannot, for 'after we have received the Holy Ghost' in one clause, most clearly corresponds to 'after *baptism*' in the other—then this article also asserts a moral change in baptism, and so decides against the "Essay." For thus we have it stated that to 'fall into sin' is to 'depart from the grace given' in baptism. According to which the grace of baptism must be a moral grace. And, indeed, this same conclusion fairly flows from the first proposition of the article, which the "Essay" has admitted, though unintentionally, I think, in the interpretation which it assigns to that proposition. For why should a sin be supposed to be 'sin against the Holy Ghost, and unpardonable,' simply from being committed *after baptism*, unless baptism was the communication of a moral influence of the Holy Ghost? And the answer contained in the article being applied not to *the ground itself* upon which this supposition is founded, but to *the application* of the principle therein contained, that principle therefore is recognised and assumed as well in the article itself as in the supposition against which it is directed. And again, if, according to the interpretation of the "Essay," to renounce baptism is here the same as the sin against the Holy Ghost, which is unpardonable, then surely in baptism there must be an influence, and a peculiar influence of the Holy Ghost upon the heart. Otherwise where were the peculiar, unpardonable offence in renouncing it? But I perceive that to extend my remarks to every passage of this nature which seems to call for them, would be to occupy more space in your valuable columns, Mr. Editor, than I can in conscience demand. Leaving my reader, therefore, if he be so far interested in the subject, to apply for himself principles which have already been advanced to the scrutiny of these passages in the "Essay," I turn to the second point proposed to be considered, viz. the position of the "Essay," that *regeneration is synonymous with renovation.* Now the logical reader will immediately perceive, that to establish this proposition it will be necessary to show, not only that every regeneration is renovation, but also that every renovation is regeneration. But what will be his admiration at the ingenuity of the "Essay," when he learns that it has made out a plausible triumph upon the sole ground of the first of these points, without a single proof of the second. I refer only to the *scripture* argument. With the exception of two texts, one of which does term the *natural creation* of the mountains a *birth*, "Before the mountains were *brought forth*," and the other of which, though adduced for the same purpose, does not, I think, even go *thus* far,* "Before the hills was I brought forth," the "Essay" has not produced one scripture authority among the list cited in the appendix, for terming the "change of heart" regeneration. All the others prove simply that regeneration is a new creation or new formation, which no one will deny. For certainly whatever is born is created; but to argue from this that *therefore* whatever is created is born, is something like the argument, "Every horse is an animal, *therefore* every animal is a horse."† And as to the one text excepted, to which, by the way, the author himself seems to attach no weight, if it proves any thing, it is simply this, that the change of heart may be called regeneration in the same sense that the formation of the hills may be called a birth, which, I apprehend, will be of no service to the cause of the "Essay." But I must say that I think the whole of this part of the discussion futile, even supposing the object of the "Essay" to be accomplished. For the question is not whether "the change of heart" may not *in some sense* be termed regeneration. In a certain metaphorical sense I have already admitted that it may, and so would all admit; but the true point at issue is, whether it may be so termed in the *proper sense* of that term, i. e. *as a ground of sonship*, as the act which takes us out of our natural condition and *constitutes us the children of* God. And this point is not met, or even aimed at, in the discussion *appended* to the "Essay," nor in the passage in the body of the work, where the subject is first started. (Essay p. 71.) As I perceive from your "notice to correspondents," that my humble remarks are to be honored with a reply, I would suggest to my unknown antagonist that this point be kept clearly in view, and be distinctly met. That there is a new moral state into which it is necessary that all should enter here who would be heirs of eternal glory hereafter; which state is in scripture language denominated a state of *sonship* all are agreed. The question between the "Essay" and myself is, whether the change of heart is "the entrance into this state, or in other words, *constitutes us children of* God, as we are now the children of this world, 'born of the flesh.'" I have attempted to show from the reason of the thing, and from Scripture that it is not, and that baptism is the only entrance into the moral (spiritual) new life of the Gospel, *the only ground of moral sonship.*

And now, Mr. Editor, as I have already trespassed upon your patience much more than I had intended, and having also in the course of these papers incidentally stated so much of what I consider to be the true Gospel system of regeneration, as to leave little more which I would desire to add, I will spare both yourself and your readers my threatened fourth number, and take my leave with the hope that what I have written may contribute in some degree, however small, to promote the sacred cause of gospel truth.

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* For this is only an elliptical expression for "before the hills *were created*," &c., such ellipses being nothing uncommon.

† The same remarks will apply to the most important human authorities cited in the "Appendix." Let the reader examine particularly the quotations from Barnabas, Justin Martyr, Athanasius, Gregory of Nyssa, Ambrose, Dr. Nichols, Suicer, Hesychius, Parkhurst, Cranmer, Pearson, Barrow, Burnet, Hopkins, Hole, Comber, Wheatley, Skelton, Horne, Ravenscroft.

For the Churchman.

DEFENCE OF ONDERDONK ON REGENERATION.

NO. I.

Mr. Editor,—Having for several years had a good opinion of the remarks of Bishop H. U. Onderdonk on regeneration, I feel disposed to step forward, though not much of a theologian, and defend them against the attack of your very respectable correspondent who makes the Greek letter ζ his signature. Not that I am sorry for the attack; for I hope it will bring the essay into more extensive notice; and indeed I have often wondered, as you did several months ago, Mr. Editor, that no attempt was made to reply to it, by some of our leading clergy, among whom, it is said, are those who prefer one or other of the old theories which the author of the essay has held up to disadvantage. I am pleased, therefore, to see it reviewed by a writer whose talent and modesty qualify him to be the champion of these dissidents.

Your able correspondent objects to Bishop Henry U. Onderdonk's essay, first, 'as a whole.' And his reason is, that 'the theory does not reach the demands of the question at issue; that it proves nothing, settles nothing, in this controversy, for which divines have thought it worth while to contend.' Supposing this were true, is it not what any 'inductive' argument may be liable to? for Bishop Onderdonk says he regards his reasoning as 'inductive;' nor does your correspondent question it. Controvertists may proceed with some debate, till they get ever so wide apart, each side standing by itself, and keeping tenaciously within the respective lines: an inductive reasoner then sets out on his course, regardless of sides and lines; he so pursues his course, touching where he must touch, and leaving unnoticed what does not lie in his way; this done, he offers the result to both sets of disputants, as impartial, and, unless refuted, morally certain; but, because they do not perceive that in proportion to his impartiality and certainty must be their partiality and uncertainty, they tell him he has 'settled nothing,' and 'proved nothing which divines have thought worth contending for.' If Bishop Onderdonk is in this predicament, the fault, I apprehend, is in the 'contending' parties, not in him. The true bearing of ζ's argument appears to be this: that if Bishop Onderdonk had taken either side, and maintained baptism only to be regeneration, or baptism to have nothing to do with regeneration, and had treated either position ably, he would have done better justice to the 'demands of the question.' But this has often been done on both sides, and yet the 'question' left where it was before; and hence it may be surmised that the subject had *other* 'demands' than the discussion of any of the *exclusive* 'questions' that have been connected with it. And to a dispassionate consideration of these, the real 'demands' of the case, Bishop Onderdonk has at least opened the way.

But is it true that the essay has 'settled nothing' in the disputes concerning regeneration? Do you think, Mr. Editor, that any candid and intelligent person who has read it, will hereafter deny the doctrine of a baptismal regeneration? Do you not think, if the essay were widely and thoroughly circulated, that point of controversy would no longer exist? I may be too sanguine, but such is my opinion. If I am correct, then one question at least *has* been 'settled' by Bishop Henry U. Onderdonk. And I cannot but further believe that he has done much toward 'settling' the nature of baptismal regeneration, that it is neither moral grace, nor a germ of moral grace, but a sacramental separation, ratified by the Holy Spirit, to the Church estate. Nor am I disposed to say less of his views of moral regeneration. Let the book be introduced into our seminaries, with what others may be thought fit; let a race of theologians spring up, who, without a preoccupation of their minds with other theories, have studied that of the essay impartially, and it will be seen how much or how little Bishop Onderdonk has 'settled,' or contributed to 'settle.' No fair judgment can be formed, while so many of our clergy silently adhere to their former opinions on these subjects, without attempting to refute, without even bringing into notice, the 'inductions' of the essay.

Your correspondent seems to allow that Scripture does not adhere to a 'systematic use of *language*,' though it 'must contain a perfect system of doctrine.' Does he not perceive then, that if the essay has rightly educed scriptural 'doctrine,' he cannot, on the authority of Scripture, condemn its 'language?' and that its author had a right to employ what 'systematic' terms he thought fit, and offer them for the consideration of other theologians? Yet, of this right the Bishop had no occasion to avail himself. Two great classes of divines have used the word 'regeneration,' and that 'systematically,' in the two senses of baptismal and moral; so much human 'system,' there being supposed none in Scripture, was ready made to his hands; and Bishop Onderdonk does but employ the word 'regeneration' with its synonymes, in these its two settled and only 'systematic uses,' in giving expression to the two scriptural 'doctrines.' That Scripture declares both the doctrines in such words, though not, perhaps, as a 'systematic' nomenclature, neither ζ nor any one else will deny; and that, therefore, the phraseology of the essay is scriptural, will as little be questioned. And when he pleads, that in applying the word 'regeneration' to the moral change, it is 'diluted down to the force of a common metaphorical expression,' he forgets that in applying the same term to baptism, it *can* be no higher than 'a common metaphorical expression,' if there be 'no systematic use' of that word in Scripture. Take either view, that Scripture employs these phrases systematically, or that it does not; and it will result that 'baptismal regeneration' and 'moral regeneration' have *equal* scriptural authority.

One more remark, and I have done with the first number of your highly respectable correspondent. Concerning the transfer from the 'natural state' to a 'state of salvation,' by which 'the child of Adam is constituted the child of God,' he says that the essay calls it a change from the curse of sin to pardon;' and he asks, 'Does this transfer take place in any single act, and if so, in what?' Here, however, the worthy critic misapprehends the essay. The transfer to a 'state of salvation' it regards as the mere baptismal change, (p. 119;) nor is that transfer a change to 'pardon,' but only to a conditional 'title' to pardon. And thus the two questions have already been answered; 'this transfer takes place in a single act;' and that act is baptism. Actual 'pardon,' i. e. the commencement of progressive actual pardon, does not take place till both the baptismal change and the moral change exist: so argues the essay. It does not, indeed, 'apply the term regeneration to the *whole* change' to pardon, because that change is *complex*, including both the title and the fulfilment of the conditions: if there be only the baptismal change, there is the title, without the main conditions fulfilled; if only the change of heart, the title is wanting, and so is the condition of being baptized, and with such defects in the case, human judgment must not presume that there is pardon. These two changes, though component parts of the 'whole change' mentioned, are 'distinct;' this ζ allows. And that they are 'independent' also, must be evident to all who read that baptized persons may be 'in the gall of bitterness and in the bond of iniquity;' and that there are 'children of God scattered abroad,' who have never been 'gathered' into the 'fold' of the Church. DISCUSSION.

February, 24th.

For the Churchman.

MR. EDITOR, you will oblige a friend and subscriber by giving a corner to the following remarks on the Mission Church in Vandewater-street.

MISSION CHURCHES.

In this age of Christian enterprise, there is none from which greater results may be expected than from free churches for the poor. They have now churches to which they are invited; they have preachers who are chosen expressly for them; and where, it is said, (except on particular occasions,) the more fortunate classes of society are not expected or desired to attend.

This is well; but the writer is impressed that the different classes of people to which these churches might be a benefit are not sufficiently considered. For instance,—let any reflecting person attend the First Mission Church; let him examine the *character* of the congregation, and say whether or not that character ought not to be considered in the appointment of a missionary.

This examination, however, to be correct, ought to have been made before the resignation of the late esteemed pastor of that church, when it might have been seen filled to overflowing with interested and attentive worshippers.

Of these four-fifths would in general consist of young, or at least unmarried men and women, well and fashionably clothed, and thus to a mere glancing eye they might seem *out* of place in a mission church. The other fifth would be made up of strangers, and a few families who in the commencement of the mission enterprise volunteered into its service, and who have been as the bones and sinews of its institutions, and a few other families whom accidents of various kinds have thrown into that church for a time, whose personal services and funds, according to their ability, have ever been ready to assist the character of that church.

Of the first and largest class, very many will be found who have never been attached to any church, and the greater part have become acquainted with the Episcopal Church only through the mission. These persons not being under the influence of religious principles, will ever be unwilling (whilst they remain so,) to spare from their limited incomes what they consider scarcely sufficient in this expensive age, to provide them with that respectable appearance which is expected by their employers. If they attend regularly at church (for a time at least) it must be where the seats are without expense. These persons in general have received good, plain educations, and with the facilities for improvement within the reach of such, in order to be benefited, they must possess the services of a man of talent as well as piety; such a man, (as has been fully proved,) may through the blessing of God, succeed in drawing into the Church a succession of such hearers, whose gradual accession of light and knowledge, and whose conversion from a state of thoughtless levity to a love of the religion of God their Saviour may crown his ministry, and scores of good and pious members be thus yearly added to our communion. When it is considered what an *extent* of influence these young people may one day exert as heads of families, when some of them, in this our republican country, may rise to important situations in the community: should not these considerations influence those whose *responsible* duty it is to appoint a missionary for that station? Is it not as much a duty to provide a *fit* and *acceptable* pastor for this promising field of Christian labor as to seek out and bring in (if it is possible) the wretched and reckless poor of other sections of our extensive and populous city? Ought not the large and overflowing congregation of the First Mission Church, under the above considerations, to be considered as the appropriate worshippers of that church? Can there be a finer field for a *wise*, and *holy*, and *talented* minister of our Lord Jesus Christ to win souls for his divine Master? souls whose situations in life render them peculiarly exposed to the insidious attacks of the skeptic and the infidel.

SENEX.

For the Churchman.

MR. EDITOR,—Once more, through the medium of your columns, we would call the attention of the Episcopal community to Calvary Church. We feel justified in doing this, from the great destitution of the neighborhood in which this church is to be erected.

That the services of our Church will be acceptable to the surrounding population, we have every reason to expect; and especially do we take encouragement from the pleasure evinced by some pious individuals, at seeing the erection of the house of God amidst the waste places of sin and impenitence. That the church will be useful, we believe, from the humble confidence and prayer, that "Christ crucified" will be the burden of its public instructions, and that the momentous doctrines of the cross of Christ will be fully and plainly exhibited in Calvary Church.

We have had great cause of gratitude in our former success, and we have many interesting incidents in our memory which give us occasion to say, "Hitherto hath the Lord helped us." To some individuals in particular, we feel more than ordinarily grateful, for the great interest they have felt, and the unlooked-for exertions which they have made in our behalf. If our design succeeds, (as we have every reason to believe it will,) they will have the delightful reflection, that they have been privileged in presenting the Gospel to many who otherwise would, in all probability, have passed into eternity without hope. But if it should fail, through the lukewarmness of Episcopalians, (as we dare not believe it will,) even then their deeds will be remembered by Him who never even allows a cup of cold water to be given from a Christian motive without its reward here or hereafter.

In conclusion, we would address ourselves to all. Our church is but half finished; and cannot you hasten the building of the Lord's house? We greatly need your pecuniary assistance, and your prayers—and can you withhold them? Our object is to furnish the preached Gospel to the destitute—to comfort the sorrow of the poor and the sick—and can you find a more noble work? and do you feel unwilling to give to such an object, when your only good excuse would be inability? We trust not. Episcopal Christians will not disappoint us. For it is for the cause of Christ alone that we plead. It is for the enlargement of his Church alone that we labor.

Since preparing the above for your paper, we have heard of the large collection taken on Sunday the 13th instant, in Grace Church, to assist us in our enterprise. We would take this opportunity of expressing to that congregation the warm feelings of gratitude toward them which we possess, and would treasure up this instance among others, as evidence of the great kindness of our God, who has so signally answered our feeble petitions for his blessing.

Donations may be left with Dr. McVickar, Columbia College, or at Dr. Fitch's office, 262 Broadway.

THE CHURCHMAN.

SATURDAY, MARCH 26, 1836.

TERMS,

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year.

NOTICE.

SPIRIT OF MISSIONS.—The Protestant Episcopal Press having undertaken the publication of the Spirit of Missions, by the appointment of the special Committee of the Board of Missions on the Missionary Paper, will receive subscriptions, *postage paid*, at their office, No. 46 Lumber-street, New-York. The price of the Spirit of Missions is *one dollar* per annum, and must *in all cases be paid in advance.*

PASSION WEEK.—Many of the selections for the present number of our journal have reference to the solemn themes which are commemorated in the holy week, and in the original matter with which we have been favored, the occasion has not been forgotten. Our thanks are especially due to the gifted pen which has so often contributed to the improvement and gratification of our readers in the poetical department, and which has to-day enriched our paper with an effusion of uncommon merit. These efforts, we trust, under the blessing of the Holy Spirit, will not be without their influence in disposing the minds of our readers to a solemn participation in the services of the sacred season. Several of the churches in our city will be open daily during the week, and opportunity will thus be given to all, to evince and increase their faith in Almighty God and their Redeemer Jesus Christ, in the primitive usages of his Church. The anniversary commemoration of the stupendous SACRIFICE—the one oblation once offered for the sins of the whole world—will be signalized, we trust, with extraordinary acts of devotion by all who desire to cherish in their own souls, and transmit to their children, a lively remembrance of the "blessed passion, and precious death" of the Saviour of the world. "Stir up, we beseech thee, O Lord, the wills of thy faithful people; that they plenteously bringing forth the fruit of good works, may by thee be plenteously rewarded, through Jesus Christ our Lord."

THE VAIL OF THE TEMPLE.—Of all the holy incidents connected with the CRUCIFIXION, none is more full of meaning than that recorded in the simple but deeply-affecting words, "Jesus when he had cried again with a loud voice, yielded up the ghost: and behold, the vail of the temple was rent in twain, from the top to the bottom." The vail between the human soul and body which had been assumed into the Deity, was rent asunder; the agony ceased; the body was prepared for the sepulchre, and the liberated soul was manifested to the faithful, who awaited in the peaceful rest of paradise, the consummation of their blissful hopes. The vail which separated the old dispensation from the new was removed; the types were abrogated, and the antitype completely revealed; the wall of partition between the Jews and Gentiles was broken down, and all were to unite in the worship of the one God, through the one Mediator. The vail which separated the tenants of corruption from the abode of perfect happiness was rent in twain, and Jesus our High Priest ascended in our nature into the realms of glory, and thereby gave us "boldness to enter into the holiest by a new and living way, which he hath consecrated for us through the vail, that is to say, his flesh," and inherit the purchased possession. The vail is rent; sinful man may approach his God, and gaze with adoring faith on the real presence of the glorified Saviour! What a theme, what a cluster of themes for the theologian and the Christian! *Poeta nascitur, non fit:* may one who would be the last to dispute the justness of the maxim, and trespass on forbidden ground, be pardoned for condensing, in brief numbers, a few thoughts which, he conceives, the imagination of a poet might amplify with inimitable effect?

> Lo! the vail is rent in twain,
> And the agony is past;
> Death asserts his fearful reign,
> And the Saviour breathes his last.
>
> Lo! the vail is rent in twain,
> Types and shadows pass away;
> Grace and heaven-born truth are fain
> Contrite hearts with love to sway.
>
> Lo! the vail is rent in twain,
> Jew and Gentile blend in one;
> Peace on earth is come again,
> And the promised reign begun.
>
> Lo! the vail is rent in twain;
> Pardon'd is the guilt of sin,
> For the sacrifice is slain,
> And the Spirit breathes within.
>
> Lo! the vail is rent in twain,
> Glory to the ransom'd given;
> Jesus, ent'ring with his train,
> Points our burning faith to heaven.

EASTER COMMUNION.—The Catholic Miscellany contains a letter of Bishop England, of Charleston, to the Roman Catholics of his Diocese, urging on them the devout celebration of the Eucharist at the approaching festival. The solemnity at this season is invested with the greater importance in the Roman Catholic Church, from its being rendered obligatory on her members under pain of separation from the body of the faithful, in case of criminal negligence. This rule of discipline, Bishop England informs us, was first adopted by the third Council of Lateran, A. D. 1215, previously to which time the requirement was more rigid, and extended to Christmas and Pentecost as well as Easter. The infliction of such a penalty will strike most readers as harsh and repulsive. We are not sure, however, that in this instance Roman Catholic severity is not more commendable than Protestant laxity. If baptism imposes an obligation to conform to the laws of the Church, and if participation in the Eucharist is one of those laws, is there not the most glaring inconsistency in baptized Christians living in the neglect of this law? Do they not thus virtually exclude themselves from the Christian Church? And are not the ministers of the Church required, in the faithful discharge of their sacred trust, solemnly to declare and attest this fact? We mean not, however, to enter on any disputed point, but merely to commend to the reader a couple of extracts from a letter which, except on points involving doctrinal differences, is worthy of much praise.

"Beloved Brethren,—In this holy time, the Church calls upon us, with truly maternal solicitude, to redeem the time we have misspent, and to exert ourselves in earnest for our salvation. Using the language of the Apostle, she warns us to lay aside the works of darkness, and to be clothed in the armor of light, that we may be able to stand perfect in every good work. In those days she has called us aside from the distractions of worldly pursuits and transitory pleasure, to reflect with calmness upon the prospect which lies open to our view. Our path is to the gate of death, we are incessantly urged forward by time; already we have passed over a very large portion of the space allotted to us upon this earth! God alone can say how much remains! we see the term of our course, but it is not given to us to measure its distance. She reminds us that beyond the precincts of death the tribunal of our God is erected, and on either hand is found a paradise of glory, or a pit of perdition. In the one or in the other is to be the lot of each individual for eternity! She calls upon us, beloved, to examine dispassionately the important question, 'In which of them is each one of us to dwell?' Compared with this inquiry, how vain, how trifling, how unimportant are those apparently grave questions which occupy the thoughts of the children of men? 'What shall we eat? what shall we drink? With what shall we be clothed?' For after we shall have closed our mortal career, the bird of the air shall have his provision from our Father's hand, the flowers of the wilderness shall clothe the soil with the varied richness of their hue, and breathe their fragrance toward heaven. Then will other beings inhabit this earth; they will walk over our graves; they will forget that we existed; they will be occupied with such cares as press upon us; they will be filled with desires similar to those which we indulge; they will run after the toys by which we are allured; and we—yes, we shall have left our bodies to moulder through corruption into dust; but our souls shall have been then consigned to everlasting happiness or to never-ending wo! This is the great, the salutary truth upon which the Church invites us to ponder—that considering those better things, we may be wise, and make provision for that eternity to which we hasten. This, beloved, is one of the great objects of the time of Lent. So that in all our ways, remembering our last end, we should never sin.

But alas! we have sinned—we have received from our beneficent Father an abundant portion of his graces—with this we have thoughtlessly departed from his presence—we have squandered this treasure by our indulgence of passion, by our contempt for discipline, by our neglect of the sacraments, by our disregard of prayer, by our conforming to the spirit of the world—by our abandonment of those practices of devotion in which we once found pleasure and strength; perhaps, we have plunged into the depths of vice, and now, debased and indigent, we see those who once were much lower in the favor of our Father, now filled with the good things of his house, whilst we are ready to perish. We are urged by the exhortations of the Church, we are invited by the example of our brethren, we feel within us the inspiration of Heaven impelling us to make an effort—we are assured that our good Parent desires our return, for he wills not the death of a sinner, but that he be converted and live. We are led to believe that he even looks toward that road by which he expects us, and waits, desirous of beholding us even at a distance, that he may stretch forth his arms to encourage us to exertion and perseverance. Let us then, dearly beloved—let us rise without delay, and rush forward to a reconciliation. Too often have the inspirations of the Holy Ghost been rejected by us. Let us not add this time to our former prevarications. Let us in good earnest be wise unto justice; let us be zealous for our welfare; let us be obedient to our God; let us correspond with his graces; let us be active to salvation."

And having urged at some length the importance of the sacraments, the letter concludes with an appeal which deserves to be seriously perused by every Christian:

"Alas! beloved brethren, when we look around us, when we consider the prevalence and the extent of this neglect, how are our hearts filled with sorrow! We do not threaten, but we entreat, we supplicate you—we ask you, as the Prophet of the Lord once asked his people, 'Why will ye die, O house of Israel!' We beseech you by the tender mercy of Jesus Christ, no longer to defer the performance of this duty. You have procrastinated too long. Do not delay any longer your conversion to the Lord; but if through our humble and imperfect ministry you hear the voice of your God calling you to his favor, to a reconciliation which should be the object of your most earnest desires, do not procrastinate. Accept his invitation; be a guest at his banquet. This day is yours, you cannot answer for another. May he urge you forward by his holy inspirations! May he fill your hearts with his love, with sorrow for your offences, with zeal for your improvement, with the determination to persevere in his services! May he fill you with his peace upon the earth, and crown you with his consolations in heaven!"

ST. JANUARIUS.—We lately taxed the gravity of our readers with a short extract from a long and elaborate description of the liquefaction of St. Januarius' blood, and have now the pleasure of presenting them with a brief account of the miracle by a gentleman of unimpeachable candor, and whose reputation in the world of letters attaches a high value to every thing that comes from his pen. The Rev. Dr. Jarvis, after correcting an error into which we had fallen, by stating that the blood of the saint is preserved in the chapel "Il Tesoro," in the cathedral church of S. Gennaro (St. Januarius) in Naples, and not, as we erroneously supposed, at Rome, kindly permits us to publish the following extract from his journal. The extract is given precisely as it was written, immediately after witnessing the extraordinary spectacle of the "liquefaction," except that the initials only of the names of his companions are given, and a few explanatory words are inserted in brackets.

"*Sunday morning, May 9th*, 1830.—Eight o'clock, in company with Capt. C. and Mr. W., [two English gentlemen,] visited the Gesù Nuovo and Santa Chiara. The Gesù has a singular exterior—all rustic, stones projecting in knobs, within richly decorated. Santa Chiara, the burial-place of the kings of the present dynasty, has a very gay appearance; profusion of gilding; galleries latticed for the nuns. Vault [ceiling] painted by Conca. Some ancient monuments near the altar. Inscriptions Latin, in Gothic characters, not easily deciphered.

"At nine went to the Tesoro. After waiting some time I went into the cathedral, and spoke to one of the canons, telling him we were 'forestieri' [foreigners] who were desirous to see the miracle. He immediately sent a young clergyman with us, who introduced us into the sacristy [or vestry-room] of the Tesoro, the clergy of the cathedral having no right to officiate in the Tesoro. One of the clergy of the latter conducted us within the rails [of the chancel,] where we found seats. After waiting nearly an hour, during which time the chapel was gradually filled, and a large number of poor, principally women, surrounded the rails, the candles were lighted, and the clergy made their appearance. Instantly the poor around the rails burst out into a loud cry, which I understood was a petition to our Saviour that he would permit the miracle to be wrought. The clamor was stunning—the confusion of tongues at Babel could not have been more unintelligible. The officiating priests went behind the altar, accompanied by a person in black, who, I was told, was a magistrate delegated by the king to unlock the repository, of which only the pope, the king, and the archbishop have the key. A priest said to me, 'Go up, and look at it.' I went, and saw the Ampolla taken from its shrine. A candle was held behind it, and the priest turned it slowly up and down, and then said aloud, 'E tutta piena,' [it is all full.] Instantly the voices of the poor clamorously and unintelligibly vociferated what I was told were thanks for the mercy. The Ampolla was then borne in procession around the altar, the priests having lighted torches in their hands, and then elevated before the people, who continued their vociferations. The head of St. Januarius, incased in a head of gold with a bust of silver, was then brought from the shrine with the same ceremonies, his mitre being carried on a cushion with candles lighted. As the image approached, and while it was placed on its pedestal on the altar, the vociferations redoubled. The ordinary purple mitre was taken off, and the splendid golden mitre, covered with the most precious jewels, principally diamonds and large emeralds, placed on his head. He was dressed in a robe of gold tissue, highly embroidered, and a chain of brilliants, with three crosses of immense value, tied upon his shoulders. The middle cross of emeralds and diamonds was given by Joseph Bonaparte, the other two by princes of the reigning family and Murat. When this was done, the sacred Ampolla was held near the image, and the Athanasian creed was repeated, a hymn in honor of St. Januarius, several collects, and the litany of the saints. In the mean time, the poor women, who I was told came from the place where the saint was nursed, repeated the creed with great volubility, telling their beads—a credo for every bead. In the litany when the name of the saint was mentioned, all turned their eyes to the image, as they responded, 'Ora pro nobis.' The ceremony ended by those within the rails kneeling, kissing the Ampolla, touching it to their forehead, and kissing it a second time; after which it was held in the same manner to the crowd without, who kissed it in transport. Some wept, principally the old women: the effect was strongest on the women, and on the old more than the young. I noticed one priest of noble stature and bearing who came and knelt at the altar, going through the ceremony with great precision, but Capt. C. said he saw him smile. No well-dressed persons came forward to kiss it except this, and the magistrate who held the key. One of the priests asked me if I had seen the Ampolla before it was full. I said, 'No: I should have been glad to have seen it. When was it full for the first time?' 'Last Thursday,' said he. 'Before then it was only half full.'

"I examined it very narrowly, but there was no transparency like liquid blood; on the contrary, it seemed to me and to both my companions an opaque substance."

Having concluded the extract from his journal, Dr. Jarvis subjoins the following significant anecdote:

"To the above extract I add from present recollection that the Ampolla was very like in form and size to the coach lamps with oval glasses formerly placed on the front of carriages. The vessel containing the substance said to be blood is enclosed; whatever it may be, therefore, it is seen through two thicknesses of glass. I was so near as to put my face close to it, and the candle was burning on the other side; so that I certainly should have seen the light shining through it if it had been transparent. I noticed on the top a dirty looking froth. I was told that Lalande has pronounced it to be a chemical composition; but I have not had an opportunity of consulting his travels. Some of your readers perhaps may have them, and will favor the public with what he has said on the subject. I conversed with several intelligent Neapolitans on the supposed miracle, all of whom treated it as a vile imposition, but said that to make a public denial of it would be almost as much as a man's life was worth. I was told, and I believe there is no doubt of the fact, that when the French were first in possession of Naples, the blood of St. Januarius did not become liquid at the appointed time. The French general sent to inform its guardians that if it did not become liquid in two hours he would cause every man of them to be shot. The threat was effectual: the liquefaction took place; the populace believed that the saint was not averse to French domination; and the city was spared from commotion and bloodshed."

In consequence of Dr. Jarvis' suggestion, we have referred to Lalande, though from the late hour in which we obtained a copy, we have time to give only a hurried translation.

"I witnessed this ceremony on the 19th September, 1765, and was close by the side of the priest who held the reliquary [reliquaire.] He applied it to his breast in reciting the creed; he turned it several times, and in the space of eight minutes I saw in effect the substance become fluid without changing its color. The women, with whom the chapel was filled, invoked the saint with loud cries, smiting their breast, and tearing their hair, to obtain the ready performance of the miracle. When this does not speedily occur, they are strongly inclined to impute it to the presence of some heretic. Thus on the 24th November, 1730, the miracle being somewhat slow, the British consul, who was present, was supposed to be the cause, and accordingly it was politely proposed to him that he should visit the curiosities in the rest of the cathedral. The people said that the miracle was wrought as soon as the heretic had withdrawn.

'On another feast of St. Januarius, the eve of the first Sunday in May, the miracle is wrought with great pomp before one of the *Sedili*, each in his year. A sort of church is formed in the street, which the procession may traverse: the decorations and architectural ornaments are executed in wood with great expense. At noon the head of St. Januarius is carried, and at night the reliquary, which contains the blood, also arrives in procession. All the monks of the city are present, each with his cross ornamented with a kind of banner; then come the curates and all their clergy, the statues of the different patrons of the city to the number of thirty-two, all of silver, and superbly ornamented; the miracle is then wrought, and is continued during the octave every day at the first mass.

"This miracle is a perpetual object of astonishment for the Neapolitans; one of their poets has expressed himself on the subject in the following strains:"

> Nondum credis Arabs, Scythiis quin Barbarus oris,
> Confugis ad veræ religionis iter?
> Aspice, palpa hæc: stat longum post martyris ævum,
> Incorruptus adhuc, et sine tabe cruor.
> Imo hilaris gliscit, consurgit, dissilit, ardet;
> Ocyor, extremæ est impatiensque tubæ.
> Perfidus an cernis capiti ut cruor obvius, ante
> Frigidus, et durus ferveat et liqueat?
> Certe vel asperior vel sit adamantinus Afer
> Sanguine quin duro sponte liquente, liques?[*]

"Some, however, even at Naples, are incredulous; Busching, in his excellent geography, quotes an ancient canon of Naples, who affirms that they had the art of adroitly substituting a flagon filled with fluid blood in place of that which contained the dry; others think that they make a preparation in the machine; they say it has been seen at a time when it was out of order, and the miracle has failed; and that on other occasions it has been wrought without the head approaching the blood. The Abbè Vougny, in 1730, said that the blood flowed all liquid from the drawer in which it is kept, and that next morning it had not recovered its consistence. Sometimes more than a day is required for the liquefaction. Addison tells us that the Neapolitans seem to have copied this miracle from one which was exhibited in Naples, in the time of Horace.

> ———— Dehinc Gnatia lymphis,
> Iratis extructa dedit risusque, jocosque,
> Dum flammâ sine, thura liquescere limine sacro
> Persuadere cupit. Credat Judæus Apella,
> Non ego.—*L. I. Sat. V. v. 97.*
>
> Then water cursed Egnatia gave us joke,
> And laughter great, to hear the moon-struck folk
> Assert, if incense on their altars lay,
> Without the help of fire it melts away.
> The sons of circumcision may receive
> The wondrous tale, which I shall ne'er believe.
>
> *Francis' Horace.*

"Hubner tells us in his Universal Geography, that a German chemist discovered at Berlin the secret of composing a liquor, the effect of which was similar to that of the blood of St. Januarius; it was only necessary to let a little air enter the vessel in which the coagulated liquor was enclosed, and that produced the liquefaction.

The prince of St. Severo caused a reliquary to be made, like that in which the blood of St. Januarius is contained, with some vials or ampollas of the same form, filled with a mixture of gold and quicksilver with vermilion, which resembles in its color coagulated blood. In order to render this mixture fluid, he placed in the hollow of the frame, or enclosure of the reliquary, a reservoir of liquid quicksilver, with a valve, which on returning the reliquary opened so as to let some of the quicksilver enter the vial. The mixture thereupon becomes fluid, and resembles the liquefaction.

The blood of St. Januarius which is in the *cathedral*, is not the only blood which liquefied at stated times. At St. John de Carbonnera they show a vial which contained some of the blood of St. John, which liquefied; and a portion of St. Januarius's is preserved in the churches of St. Stephen, St. Pantaleon, St. Patrice, St. Vite, &c. The reader may consult Father Pietra Santa, a Jesuit, who has written on this subject a work in three volumes, entitled *Thaummasia*, or the perpetual miracles of our holy faith. See also M. Grosby, and M. de la Condamine. Mem. 1757.

Voyage en Italie par M. La Lande. Tome 5ime., p. 384.

NEW-YORK AUXILIARY BIBLE AND COMMON PRAYER-BOOK SOCIETY.—In addition to the large collection at St. Luke's on Sunday last, and other contributions, a notice of which will be found under the head of Acknowledgments, we take great pleasure in acknowledging the receipt of fifty dollars from a friend of the Society, who accompanied his donation with the subjoined note. The liberal donor is assured that the sum shall be expended agreeably to his wishes; and we take this opportunity of stating that by a rule of the Society all contributions are placed in the *disposable* fund, unless their appropriation to the permanent fund is particularly requested by the donor.

New-York, March 19, 1836.

To the Editor of the Churchman.

DEAR SIR,—I notice your appeal to-day in behalf of the New-York Auxiliary Bible and Common Prayer-book Society, and answer it, in some small degree, by the enclosed check of fifty dollars. I beg to remark, at the same time, that I wish it *expended*, not hoarded up as a permanent fund, the simple interest of which merely to be applied to the uses of the Society, and the principal to be at hazard in the various forms of investment now or hitherto adopted. I am now, as I always have been, most strenuously opposed to the formation of permanent funds by any of our religious or benevolent societies, believing that the whole amount of moneys received, if expended judiciously, will produce results far exceeding any interest that might be obtained. Your ob't. serv't.

J. A. P.

Individually, and we take leave to add, in behalf of the Society, we tender to the writer of the above our thanks for the liberality and promptitude with which he has responded to our appeal. It must be remembered, however, that the contributions which have been received are by no means adequate to the exigence of the case. The Society is still not only in debt, but *so* in debt as to be unable to proceed in its operations. The contributions which we have just acknowledged—so numerous and urgent are the calls for Prayer-books—will soon be expended, and whatever further distribution is made must be done, as much hitherto has been done, on the individual responsibility of the Managers. They are thus subjected to an undue burthen. But this is not the worst: such a state of things is *discouraging*. No men, whatever be their zeal, can long endure it; and the effect of it, if continued, will inevitably be to destroy the interest which is felt in our church societies, and break the spirit which is now zealously engaged in their behalf. Are there not other of our readers, then, who, according to their ability, will imitate the example of our correspondent? Shall the hundreds of poor in our own city —shall the new churches which are constantly forming in our Diocese—shall the scattered members of our Church in the wide West—all appeal to us in vain for that book, which, next to the word of God, has the highest place in our estimation and affections?

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[*] If the reader will accept a doggerel version, made, as it were, *stans pede in uno*, he may have the following and welcome. From the manner of Lalande's allusion, it would seem that he regards the original as serious; it is evidently ironical.

> What Arab now, or Scythian brother,
> Bows not in faith to Holy Mother?
> These thousand years the martyr dead—
> His blood is fresh as lately shed.
> Living, ebullient, warm, and bright,
> It burns to hail the judgment light.
> Who can a skeptic still remain,
> And see the miracle in vain?
> Who, as the melting blood appears,
> Melts not himself in sympathetic tears?

Bishop Onderdonk.—It will gratify the distant friends of the Bishop to know that he has now almost recovered his former health. The sickness of Bishop Onderdonk has been one of unusual severity, and we have, therefore, the more reason to be thankful that his Diocese is soon to be favored with a renewal of his devoted and valuable labors.

Dr. Hawks.—Dr. Hawks embarked, as he expected, in the packet of the 24th for England. Dr. Hawks goes abroad as the accredited agent of our Church, under a resolution adopted at the meeting of the last General Convention, "That the Rt. Rev. Bishop White and the Rev. Dr. Hawks be respectfully requested to apply, in the name of this Convention, to such persons or societies in England" as are in possession of documents relative to the Church in this country—"soliciting the same or copies thereof for the use of the Church in this country." The importance of this object will be admitted by every person of intelligence, and the peculiar fitness of Dr. Hawks to discharge the duties of the agency is too well known to be mentioned. The only difficulty was to spare the clergyman who occupies so important a station as the rectorship of St. Thomas', a difficulty which has been removed by the liberality of his vestry, who have generously sacrificed their own wishes and interests, and given their rector leave of absence. Few men have visited England with higher qualifications, and we may add, with better opportunities, than Dr. Hawks will have, for intelligent, accurate, and extensive observation. Independently therefore of the direct good which will accrue to the Church, we cannot but hope that his visit will become one of general interest and usefulness.

Wine at the Communion.—The more reserved and prudent course which the temperance journals have lately adopted in regard to the sacramental use of wine, is proof that the attachment of the Christian community to the plain command of the Saviour, and the catholic usage of the Church, is too strong to be destroyed by the dreams of new-lights and enthusiasts. With that we are satisfied: it is important, however, to remember that the leaders of this faction in the temperance ranks have made merely a temporary retreat without abandoning their object. The public mind, so say these Protestant popes, is not yet prepared for this millennial achievement, but the attainment will surely be effected. At the late meeting of the Society in Albany, the following resolution was offered:

"*Resolved*, That as the discussion relative to the sacramental use of wine does not come within the prescribed limits of this Society, the Convention approve of the recent determination of the Executive Committee, to decline hereafter the publication of such discussions."

A motion was made, however, to amend the resolution, by striking out the words, "*As the discussion of questions relative to the sacramental use of wine does not come within the prescribed limits of the Society*," and the resolution was adopted in the following form:

"*Resolved*, That this Convention approve of the recent determination of the Executive Committee to decline hereafter the publication of discussions respecting the sacramental use of wine."

For this fact we are indebted to the Episcopal Recorder, not having read ourselves the speeches and proceedings of the New-York Temperance Society on the occasion of its late meeting. The amendment is significant: it is a tacit declaration of the Society, corresponding with the plain avowal of some of its members, that the crusade is to be renewed when the public mind shall be sufficiently "*enlightened!*"

China.—The Episcopal Recorder publishes a letter from the Rev. Mr. Lockwood, our missionary at China. The following extract embraces its most material statements:

"Though we have not been disappointed ourselves in the views we had formed before leaving America, it is *possible* that many of the zealous friends of the cause would be, were they to come here. But there is nothing to discourage which has not existed before, and which has not been understood. On the contrary, there is much which ought to encourage us. Many of the representations which have gone from this country, were doubtless penned in too hasty and unguarded a manner. They were the overflowings of an ardent and enthusiastic mind: general conclusions were formed and expressed, perhaps, upon too slight foundations, and may have given rise to erroneous impressions. It is certainly of great importance, that every thing which has such a tendency, should be carefully avoided. No permanent advantage will be gained by having expectations excited which may be disappointed; while, on the contrary, much serious injury to the cause may result from such misunderstanding. While we believe there is little to be apprehended from this cause as yet, we trust we are fully impressed with the importance of being strictly guarded in all our communications on this subject, and of endeavoring, as far as possible, to convey a true and accurate idea of whatever may come within the reach of our observation. The Chinese Repository, published at this place, under the direction of the Rev. E. C. Bridgman, we consider an invaluable publication to all those abroad, who are desirous of obtaining much interesting as well as impartial and faithful information respecting China.

"There is at this moment but little doing by the missionaries here in the way of direct effort among the Chinese in the empire. It was the expression of Mr. Gutzlaff, whom we visited at Macao, that we had arrived at rather a dark period. He had been obliged to suspend his operations in printing, on account of the desertion of his Chinese assistants. A deputation of some Mandarins, with a hundred men, had even been sent down from Canton, to search for the traitorous publishers of Christian books. They did not succeed, however, in effecting any thing; and on their return, were overtaken on the river by a storm of wind, and all, except two, were drowned. Some boys, who were being instructed by Mr. Bridgman, have also left him; and no foreign books in the Chinese language are kept here, except in close secrecy. This unfavorable turn of things has been caused by the appearance of an edict from the Emperor, issued in July last. It appears that some of Mr. Gutzlaff's books had been sent, by certain provincial governors, to his imperial majesty, by which his suspicions became excited. Though he says nothing in the edict about the contents of the books, which, by the way, were a direct attack upon the injustice and folly of the Chinese system of exclusion, he commands a strict search to be made, and a vigilant watch to be kept up, in order to detect and punish as traitors, all who are concerned in making them. It is impossible, he thinks, that any but subjects of the 'Celestial Empire' could have made these books; some of them must be in league with the 'outside barbarians,' and such must be carefully sought for, and rigorously punished."

Fast Day.—We are happy to know that there are some who are unwilling that this remnant of olden times should fall into desuetude. The proclamation of Governor Everett, of Massachusetts, appointing a day of humiliation, fasting, and prayer in the State over which he presides, deserves to be published, that its salutary lesson may not be lost on those States which are not blessed with the same observance. The annual appointment of a day of thanksgiving in our own State is a privilege for which we desire to be thankful. Would a fast-day be less proper as a token of humiliation, or as a public acknowledgment of dependence on Him whose providence extends over the nations? One thing only we have to regret, which is, that Governor Everett has appointed the fast on a day which falls in Easter week, thus coming in collision with the faith of a portion of the citizens of the State. Governor Edwards of Connecticut, we understand, has appointed the 1st of April, (Good Friday,) a day which is particularly acceptable to many citizens, and can give reasonable umbrage to none.

The following is an extract from Governor Everett's proclamation.

At this period of the year, when the season is opening upon us, and calling us, under circumstances of almost unexampled public prosperity, to engage anew in the active pursuits of life, it is especially incumbent upon us to look up to Him, with whom alone it rests, whether it shall prove to each one of us a year of success and happiness, or of disaster and sorrow; and to pray for moderation in the pursuit of gain; firmness to resist temptation; and fortitude in the hour of trial.

For the public and private performance of these and all other acts of duty and meditation becoming a thoughtful and Christian people, a day expressly devoted to that purpose, in pursuance of long established custom, and in conformity with public sentiment, is signally adapted.

I have, therefore, with the advice and consent of the Council, appointed Thursday, the 7th day of April next, to be publicly observed with the accustomed solemnities, as a day of humiliation, fasting, and prayer. The good people of the commonwealth of every denomination, are invited, on that day, to rest from their ordinary labors and pursuits, and to assemble, with their families, in their usual places of worship, for the performance of those religious exercises, which become the occasion. And while we look to Heaven for the forgiveness and the mercies which we need, each in his individual capacity, let our joint prayers be offered to the supreme Ruler, on behalf of our beloved country, that we may continue a united people, the brethren of one family; that every cause of discord may cease; that whatever is evil among us may be put away, and whatever is good be strengthened and made permanent; that the blessings of life may be widely scattered by the hands of a liberal Providence, among an industrious and frugal community; that sobriety, order, and reverence for the law may mark the public character; that the means of education may be multiplied; that useful knowledge may be diffused; that the standard of morals may be raised; and above all, that the redeeming power of our holy religion may be felt in the hearts, and made manifest in the lives of the whole people.

Mission to Texas.—The contemplated mission of the Rev. Mr. Salmon to Texas shall be noticed at large in our next. Mr. Salmon is about to remove thither with a colony of about fifteen families, the most promising method certainly of establishing an effective mission.

Bishop of Chester.—The following letter is from Bishop J. B. Sumner. The third edition of the Exposition of St. Matthew, one of the works to which Bishop Sumner refers, has just been issued by the Protestant Episcopal Press.

Chester, January 11, 1836.

Sir,—I have received, through the hands of Mr. Corbit, the copies of the American edition of my Lectures on St. Matthew and St. Luke, which you were so kind as to send at the instance of the Bishop of Ohio.

I beg to assure the Standing Committee of the Protestant Episcopal Press that it gives me much pleasure to receive this token of their kindness; and that it is matter of sincere gratification to me that this work has attracted their notice, and is introduced to the American public through their medium.

That the great Head of the Church in both countries, and in all countries, may bless their efforts, and favor the objects which they have in view, is the sincere prayer of,

Sir, your obedient, humble servant,

J. B. Chester.

Floyd Smith, Esq.

We understand from the Southern Churchman that the Bishop of Madras arrived at the Cape on the 7th of September, and on the 11th, held a confirmation at Cape Town; and that the venerable Archdeacon Broughton, who is now in England on a visit from New South Wales, will return as Bishop of Australasia.

General Protestant Episcopal Sunday School Union.—Six sets of Questions on the Gospel of St. Mathew have been sent into the Executive Committee, and are now under the review of a select committee.

The Questions on the Acts of the Apostles must be sent in by the 1st of May—*post paid.*

INTELLIGENCE.

Visit of Rev. Mr. Dorr to Charleston.—We have had the pleasure of welcoming the General Agent of the Domestic Committee, and of aiding, in some degree, his holy object. We hope that his visit will not be without the effect of exciting increased interest in the churches of our city and Diocese, in behalf of that Society, which is now the authorized and efficient instrument of the Church, in diffusing a knowledge of the Gospel. The occasion of the monthly missionary lecture was deemed convenient for him to present the claims of Domestic Missions to the members of the city churches. It was held at St. Michael's Church, on Thursday afternoon, February 4. The severity of the weather prevented as large an attendance as might have been desired. A collection was taken, amounting to $200. To remedy this partial disappointment, a meeting was held on the evening of Thursday, the 11th, at St. Peter's Church, when the Bishop presided, and opened the meeting with prayer and an address. Mr. Dorr then addressed the meeting, after which the following resolutions were offered respectively by the Rev. Messrs. Spear, Barnwell, and Young, with addresses on the subjects to which they relate:

Resolved, That by the recent change in the organization of the Domestic and Foreign Missionary Society, the late General Convention has placed the whole subject on a correct basis,—and thus has conferred a lasting benefit on the Church.

Resolved, That we welcome the presence of the Rev. Mr. Dorr, General Agent of the Domestic Committee of the Board of Missions; and though the excitement in our community, growing out of the Seminole War, must interfere somewhat with his objects, yet we trust that the impression made by his visit will remain among us, as an operative principle of future benefit.

Resolved, That the clergy present, not only of the city but country, will strive to induce their respective congregations to guarantee to the Domestic Committee of the Board of Missions an annual specific sum, in furtherance of this interesting object.

A collection was taken at the door, of $250, and pledges were given, amounting to $375. A private subscription, by members of St. Peter's congregation, amounted to $150. Mr. Dorr was welcomed, in a short visit to St. Helena's, Beaufort, where $350 were subscribed, and a pledge given of $250 by the congregation, for the support of a missionary; also $250 by an individual. Mr. Dorr left on the 12th for Savannah, from which place he writes that the church there had contributed $300.—(*Charleston*) *Gospel Messenger.*

The Rev. R. Salmon, for many years a missionary in western New-York, and late in charge of the station at Geddes, Onondaga county, with his family, spent Sunday, the 28th ultimo, in this city, having just commenced his journey to Texas, where, with about fifteen families, chiefly from the county named above, he hopes to be instrumental in planting the Gospel standard, and opening an interesting mission. The section of the country which he expects to occupy with his companions in the enterprise, lies upon the Rio des Brassos de Dios, about one hundred and sixty miles from its mouth.

As this has been made not only by the missionary board, but the Church at large, a portion of the one field of missionary labor, we hope Mr. Salmon and his associates will, through the Divine favor, be enabled so to commence the work, as to gladden the hearts of those who love that work. We shall look with solicitude for further information. Prayers were offered in Trinity Church on Sunday morning, for the preservation of Mr. Salmon and his family, on their way to the "far off land" of their destination.—*Utica Gospel Messenger.*

From the British Magazine.

Ireland.—A letter received within the last few days by a gentleman of Bath, referring to the distresses under which the clergy are at present so grievously laboring, says—"I may state generally, that throughout the Dioceses of Cashel, Emly, Waterford, and Lismore, containing upward of 120 benefied clergy, scarcely one has received his income for several years past; some may, except for this year, have obtained half, some one-third, some one-fourth, one-tenth, one twentieth. I hear of one, not in these dioceses, who at this day has 2,400*l.* due to him; out of which he has received just one per cent. for 1834 and 1835! and I know one or two who are quite hopeless of getting even one shilling; and even that portion which we have been able to scrape together has been obtained through toil, trouble, and expense, and ill-will; sometimes with violence, bloodshed—even loss of life; things tending not only to make us odious, but miserable and useless. You have seen samples enough in the newspapers to judge of our general condition. I know a clergyman who recently came into a town with his silver watch, and sold it for 7*l.* to buy food for his family. Much good has been done by the liberal contributions of our English friends; and I am constantly occupied in forwarding remittances to numerous quarters. Were it not that many of us have private friends, upon whom we have leaned for some time past, some scores of us would have been in jail ere now. Myself, one of the best preferred men in all Ireland, nominally, cannot get enough for my current expenses from my preferment. So great is the intimidation in my part of the county of Tipperary, nearly the worst in Ireland, that not only can I execute no law process to compel payment, but actually I cannot induce any one to offer to receive for me any money which might be brought to him voluntarily. Things must be bad, you will say. An association of laymen is helping us with funds for recovering our dues by course of law, and with much success, I am told, in many parts of the country. But Tipperary hitherto has shown itself law proof. Still, we must only struggle on, trusting that Providence will still preserve us and our Church, as hitherto.—*Cambridge Chronicle.*

Irish Clergy.—The letters which have appeared in the public newspapers between two Irish prelates of the Roman communion and the Bishop of Gloucester, deserve notice. The radical Gloucester paper chose to say that the bishop had accused the Irish priests of exhorting their people to murder the Protestant clergy, or something to that effect. Bishop Kinsella on this writes a letter much in the strain common with Irish persons of low extraction, and little used to civilized society, vulgar in language, and full of wrath and abuse. But, in all probability, his violence and want of reflection induced him to believe the story, and he wrote in sincerity. Not so Archbishop Murray. He sets out with stating his conviction that the story could not be true, and, having thus guarded himself, he proceeds, because the bishop had *not* said this, to reply *just as if he had*, and to say every thing that could possibly inflame the mind and feelings of the country against the unfortunate Protestant clergy. This is all intelligible enough. The strong feeling manifested against Archbishop Murray's mode of belief, and against the cruelty and tyranny of its professors, by the large subscriptions for the unfortunate clergy, are a bitter thorn in his side; and this is his revenge. The proceeding was altogether in character with the indirect and disingenuous line of conduct which he pursued with respect to Dens. On receiving the Bishop of Gloucester's reply, he writes a most plausible and courteous answer, full of satisfaction and compliment. Why not? He had done all the harm he wished and was able, in his first letter; why should he not be civil in his second?

But there are *two words* used by Dr. Murray which deserve special notice. He was sure that a *Christian bishop* could not have used such words as were ascribed to Bishop Monk! Will Dr. Murray honestly and openly say that *he* believes any Protestant bishop to be a bishop at all? If he will not, is it to his ingenuousness and his love of truth that the use of such a phrase is to be ascribed?

Again, he and his brethren, as he tells us, look on the Church of Ireland with no hostile feelings, but as a great bulwark against infidelity! It is, doubtless, on that account that they are so extremely zealous just now in attempting to drive it and its ministers into the sea! Has not Archbishop Murray sufficient discrimination to know that this is over-acting—that it can deceive no one, and must disgust every one?—*British Magazine.*

Meeting at Romford for the Relief of the Irish Clergy.—The "Essex Standard" of Saturday, Jan. 9th, gives the following remarks, made by Major Anderson, one of the speakers on that occasion:—

"To give some idea of the distress to which these worthy men are at present reduced, and the privations and sufferings they are now enduring, and which, unfortunately, is only one of many similar scenes that could be described, I will read the following, which is given on the authority of a highly respectable gentleman, who says,—'The unfortunate clergy of this province (Armagh) are at present in a state of the most unparalleled distress. Some families are literally starving. I have the pleasure of knowing some of them. They are men of the most exemplary character, and of the highest literary attainments. Several who are in full orders are obliged to labor with their sons and daughters on a few acres of rented ground to support a miserable existence. Some of their children I have lately seen without either shoes or stockings, and whose parents, as well as themselves, are existing upon eleemosynary kindness of their neighbors, being actually fed as paupers from house to house; others subsist only by what is voluntarily sent them by the Catholic peasantry of their own parishes. Many there are, I regret to say, who realize in their experience all that can rend the heart of a human being, who sound the very depths of heartfelt wretchedness, and to whom bodily misery or present destitution is the least keen of the evils they endure unshrinkingly and silently."

There is one particular feature in the cause of the distresses of the Irish clergy which is specially worthy of attention—the system of organization upon which the attack upon their property has been carried on. At a meeting recently held in Liverpool, the Rev. J. Lyons brought forward a letter of a remarkable nature: Mr. Lyons prefaced the introduction of the letter by observing,—'I would beg now also to read to you a letter I have received within the last few days from a dignitary of the Irish Church, of rank and influence in that country, and who is well known to many individuals present. He writes thus:—

"A respectable farmer, a Roman Catholic, with whom I had formed an acquaintance, and whose mind was so far enlightened as to see the errors of Popery, but who had not the courage to stand the persecution that always follows the public retraction of them, determined at last to dispose of his property in this country, and retire to America, where he could profess what system of religion he liked without suffering for it. On the day before he left the country, he came to me, and, after regretting the necessity of our separation, said, 'Now, I am going to tell you one thing, which, if it was known I had informed you of, I should not bring my life with me to the ship.' I begged of him not to tell me; but he said, 'Your kindness has been so uniformly shown to me, that I could not leave the country for ever without giving you information that intimately concerns you and the parsons, as they call the clergy of the south.' He commenced in nearly the following words, and added, 'You may make what use of it you like after I am gone. If the emancipation bill had not passed the lords, (this occurred in the autumn of 1829, and we had not the slightest idea that the lords would have been so foolish as to pass the bill,) there was to have been *a general stoppage of the payment of both tithe and rent through every part of Ireland.* The whole plan was organized, and at a given signal a stand was to be made. The emancipation bill having passed the two houses, contrary to their expectation, the plan has been deferred for two years, and in two years (1831) the war cry will be raised, first against tithes, and if they succeed in that, the same warfare is to be carried on against the payment of rent.' I expressed my doubt of the truth of what he said. In answer, he said, 'I have now told you the truth, and time will tell whether I am speaking truth or not.' I need not tell you the cry was raised against tithes in 1831 by a popish bishop now no more; and if success attend that measure, rent will follow of course. 'The Romans,' said my informant, 'will never rest till they gain the possession of the land, and drive out the Saxons.' These were nearly his words, and you may make what use of them you like, and my name also; and added, "this conversation took place in the year 1829. In December, 1830, the first opposition to the payment of tithes began in the parish of Graigue, on the borders of the counties of Kilkenny and Carlow, and from thence spread throughout the south and west of Ireland, before the end of 1832."

An Irish Resolution—The late Anti-tithe Meeting in Clonoulty.—One of the resolutions entered into deserves to be recorded:—"Resolved, that a legal opinion shall be obtained as to the legality of paying tithes—and that if such legal opinion shall be in favor of the claim, that we shall, notwithstanding, resist the payment unto the death."—*Clonmel Herald.*

To give our readers some idea of the safety which is afforded to the Protestant Irish clergy in Ireland, and those who deny the facts of the assassinations and numberless brutal outrages perpetrated on them by the rural forces of agitation, we can show from a record, that, from 1829 to March 1835 inclusive, five Protestant clergymen have been murdered, and forty-two assaulted and put in peril of their lives, besides a vast number of other outrages directed against the servants and property of Protestant clergymen, independent of the attempted assassination of the Rev. Mr. Williams of Killoncare, Cavan, who still lingers under wounds from which it is feared he never can recover.—*Stockport Advertiser.*

Extraordinary Funeral.—The Rev. Charles Steer had been vicar of the three parishes of Axminster, Kilmington, and Newbury, in Devonshire, England, for fifty-three years. He died in December last, and such was the esteem in which he was held, that "his funeral was attended by the whole of his three congregations the female part of whom appeared in deep mourning?" Can ambition ask a more honorable monument? The Christian surely will not.—*Ibid.*

From British Papers.

Three dissenting chapels in Surrey, England, having been deserted by their pastors and flocks, have become chapels of ease to the Protestant Episcopal Church.

A converted Jew was lately baptized at Plymouth before a large congregation, assembled for the purpose o witnessing the ceremony.

On the morning of December 12, eighty dozen loaves of bread were distributed to the poor of the parish of Spalding, in Lincolnshire.

The Rev. Mr. Candlish, of St. George's Church, Edinburgh, has recently received, in an anonymous note, 2000*l.* sterling, to endow the chapel lately purchased from the Unitarians.

Bishop Flaget.—The Bishop of Bardstown, accompanied by the Bishop of Angers, on the 9th of December visited the institution of the religious of our Lady of Charity, styled of the Good Shepherd, lately approved by the Holy See, in the city of Angers. The Prelate beheld with interest this monastery, which contains 350 members, divided into five classes, having no communication one with the other. He was pleased to give the Episcopal benediction, at the request of the Bishop of Angers, first to the religious, whose number, novices included, is nearly 112; then to the children and the different classes of penitents. He was exceedingly gratified at the good order which prevailed throughout the entire community. It has been greatly extended within the last few years.

On the 14th of the month, the same Prelate, at the request of the Lady Superior, returned to the convent, and gave the veil to ten new aspirants. The venerable Bishop addressed the good sisters a pious exhortation, which convinced them, more than ever, of the vanity of this world and the great benefit of their vocation. To the unction of his words was added the remembrance of his many toils, and all that he had achieved, during the long term of forty years, for the glory of God and the salvation of souls. His discourse, and the presence of so many Christian heroines, who devote their lives to the benefit of their neighbor, gave peculiar and touching interest to the entire ceremony.—*Catholic Telegraph.*

NOTICE.

A Stated Meeting of the Board of Managers of the "Young Men's Auxiliary Education and Missionary Society of the Protestant Episcopal Church in the City of New-York," will be held in the basement of Christ Church, on Thursday evening, 31st inst., at half-past seven o'clock.

Charles W. Carmer, *Rec. Sec'ry.*

New-York, March, 1836.

DOMESTIC MISSIONS.

The Domestic Committee of the Board of Missions invite attention to the following list of vacant missionary stations:—Milwalky, Wisconsin Territory; Marion, Ohio; New-Albany, Indiana; Lawrenceburg, Indiana; Evansville, Ind.; Vincennes, Ind.; Juliet, Illinois; Rushville, Illinois; Lower Alton, Illinois; Jefferson Barracks, Missouri; Shelbyville, Kentucky; Memphis, Tennessee; Randolph, Tennessee; Jackson, Tennessee; Athens, Tennessee; Tuscaloosa, Alabama; Demopolis, Alabama; Tallahassee, Florida; Jacksonville, Florida; Key West, Florida; Indianapolis and Shelbyville, Indiana; Tecumseh, Clinton, and Adrien, Michigan Territory.

N. B. Every application for appointment as a missionary, should be accompanied with the testimonial required by the 11th article of the Constitution of the Domestic and Foreign Missionary Society. tf

NOTICE.

Copies of the Anniversary Hymn are deposited at the Protestant Episcopal Press, 45 Lumber-street. Superintendents of Sunday schools in union with the Protestant Episcopal Sunday School Society, are requested to call and receive the supplies for their schools. 51—3w.

Calendar.

MARCH.

25. Annunciation of Virgin Mary.
27. Sunday before Easter.
28. Monday before Easter.
29. Tuesday before Easter.
30. Wednesday before Easter.
31. Thursday before Easter.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee of the Protestant Episcopal Missionary Society, acknowledges the receipt of the following contributions since his report of the 9th instant:—

"Offerings of the Church," from Trinity parish, Fairfield, Conn., per the Rev. N. E. Cornwall, by the hands of Swords, Stanford & Co., for domestic missions, $3 58; general purposes, 12 01—From J. P., New-York, for domestic missions, 5 00—From Mrs. S. S. Woodville, for the mission at Indianapolis, by the hands of Reuben S. Thom, Esq., of Fredericksburgh, Va., 2 50—From Mrs. S. A. Woodville, for the mission to New-Albany, Indiana, by the same hands, 2 50—From a member of St. Peter's Church, Charleston, S. C., for domestic missions, per the Rev. W. H. Barnwell, through Henry Cary, Esq., 10 00—From the Rev. Dr. Gadsden, his subscription to domestic missions for 1836, through Henry Cary, Esq., 20 00—From the Rev. Samuel C. Stratton, Newtown, Conn., twenty dollars, being part of the "offerings" of Trinity Church in that place, for domestic missions, to be applied to the benefit of the Diocese of Illinois, 20 00—From Mr. Anthony Ten Broeck, superintendent of the Sunday school of St. Luke's Church, N. Y., collected during the past year in the missionary box of that school, to be applied to the Green Bay mission, 57 00—From Mrs. Mary Warren, of Troy, N. Y., widow of the late Nathan Warren, by the hands of Stephen Warren, Esq., for missions in the western and south-western States, 100 00—From Christ Church Association for the Promotion of Christianity, N. Y. by their treasurer, Mr. James S. Moore, for domestic missions, 50 00—Collection in St. Paul's Church, Huntington, Conn., for domestic missions in the western and south-western States, by the hands of Mr. E. N. Shelton, 9 50—From the children of Christ Church Sunday school, N. Y., for the education of an Indian child at Green Bay, to be named Elijah Aldert Lyell, per Elijah Guion, 30 00—From the Ladies' Industrious Society of St. Paul's Church, Detroit, being part of the proceeds of a fair held by them, to be appropriated at their request to the support of a missionary at Mount Clemens, Dearbornville, and Grosse Isle, Michigan Territory, by the hands of C. Trowbridge, Esq., 450 00—From the late Mrs. Mary Burgess, of Providence, Rhode Island, for general purposes, 50 00. Total amount, $822 09

James Swords, *Treasurer.*

March 23, 1836.

FOREIGN MISSIONS.

Since the last public acknowledgment, the Committee have received—

By the hands of the Rev. W. M. Carmichael, from the Rev. Clement F. Jones, of Chestertown, Md., for the China mission, collected in his parish from Juvenile Missionary Society, $170 00—Donation from ladies, 12 00—Donation and half of weekly contributions, 78 00.

Total amount, $260 00

By the hands of Mr. E. H. Chew, from the Juvenile Female Missionary Society of Brooklyn, L. I., for the missionaries of the Episcopal Church in China, 28 00.

By the hands of Mr. Stephen Greenland, being amount of collection in St. Peter's Church, after a sermon by the Secretary and General Agent, on Sunday, the 20th inst., 33 75—Per Thomas S. Savage, M. D., of the Virginia Theol. Seminary, being a donation from Mrs. Wilmer's school, Howard, near Alexandria, for the mission to Persia, 2 00—From a member of St. George's Church, New-York, for the Greek mission, 15 00. Amount of the whole, $338 75

Henry Cary, *Treasurer.*

AUXILIARY NEW-YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

The subscriber, as Treasurer of the Auxiliary New-York Bible and Common Prayer-book Society, acknowledges the receipt of the following sums, viz.

March 12, 1836. By the hands of Mr. Chew, to be added to the collection made in St. Ann's Church, Brooklyn, N. Y., on Sunday, 28th February, (making the amount $170,) 5 40—March 19. From the Rev. R. H. Ranney, accompanied with a very interesting and encouraging letter, 5 00—March 21. From a collection made in St. Luke's Church, New-York, on Sunday morning last, per Rev. J. M. Forbes, 130 08—March 23. By the hands of G. G. Van Wagenen, in addition to his last week's contribution, toward his pledge in compliance with the resolution passed at the Board of Managers, 2d inst., viz. From Wm. Lawrence, 5 00; Hubert Van Wagenen, 20 00; Stephen C. Williams, 3 00—By the hands of Wm. H. Townsend, toward his pledge, in compliance with the resolution passed at the board of managers, 2d inst., viz. From cash, 1 50; cash, 1 00; cash, 00 50; A Norrie, jun., 10 00, A Friend, 5 00; Theodore Keese, to constitute himself a life member, 25 00—From a lady of Connecticut, through the New-York Prot. Episc. Press, 5 00—March 24. From J. A. Perry, by the hands of the Rev. Editor of the Churchman, 50 00—By the hands of Henry I. Seaman, from a member of St. Luke's Parish, in redemption of his pledge, 50 00—From 54 annual subscribers, 138 00.

Total amount, $454 48

Thomas Browning, *Treasurer,*
77 Maiden-lane, and 134 Christopher-street.

N. B. All donations are appropriated to the disposable fund, if not otherwise directed by the donors. Subscriptions and donations will be thankfully received as above.

CALVARY CHURCH.

The vestry of Calvary Church thankfully acknowledge the following very liberal donations from the vestry of St. Mark's Church:—

Two very handsome standing lamps, suitable for reading-desk or pulpit. Three very elegant hanging lamps, and six of a smaller size. Some furniture suitable for the chancel, and four Britannia plates for taking up collections. From the Rector of St. George's Church, a number of benches, &c., for Sunday school-room. And the following sums of money:

To be added to the collection in Grace Church, $5 00—From a member of St. Mark's Church, 5 00—S. S., per Swords, Stanford & Co., 5 00.

Total amount, $15 00

March 23, 1836.

CHURCH OF THE EPIPHANY.

The subscriber as Missionary of the Church of the Epiphany, gratefully acknowledges the receipt of *Ten Dollars* from Benjamin M. Brown, Esq., for the purchase of books for the Sunday school library of said church.

March 21, 1836. Lot Jones, 192 Allen-street.

THIRD MISSION STATION.

The subscriber, in behalf of the Rev. E. B. Kellogg, (who is at present absent from the city,) thankfully acknowledges the receipt of several parcels of female apparel, (designed for the destitute children of the Sunday school,) from a female member of St. Thomas' Church.

R. H. R., 401 Hudson-st.

New-York, March 18, 1836.

TRINITY CHURCH, BROOKLYN, L. I.

The subscriber, in behalf of the wardens and vestrymen of Trinity Church, Brooklyn, thankfully acknowledges the receipt of the following donations for said church:—

1 folio Bible, (in 2 vols.,) from Edmund Kortright, Esq.—1 large Bible, and 2 large Common Prayer-books, from John H. Baker, Esq.—11½ yards linen for a surplice, from Mr. John Peters.

Anthony Bleecker Ellison.

Brooklyn, L. I., March 21, 1836.

PRESS DEPOSITORY,
46 *Lumber-street.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending March 24th, from the following persons, viz.

John Hoffman—John Grogan—Rt. Rev. Bishop Doane—Joseph Gill—Rev. B. B Shaw, *with remit.*—Rev. N. E. Cornwall—Orrin Bowles—Rev. J. F. Messenger—A. E. Miller, *with remit.*—The Rt. Rev. Bp. of Chester—Ebenezer Platt.

Received by the Gen. Prot. Episc. S. S. Union.

Rev. S. Fuller, jun.—A. E. Miller—Miss C. Crane, *with remit.*—E. E. P——.—E. H. Pease—Gideon B. Botsford, *with remit.*—H. D. Jarvis—Rev. George H. Norton, *with remit.*

THE REV. S. P. PARKER,

Of Stockbridge, Mass., (formerly Associate Principal of the school known as that of Adams and Parker,) proposes to receive SIX BOYS into his family, and to prepare them for the counting house or college.

Parents will perceive, that with this small number, instruction can be thorough, and adapted to the individual. It is his especial purpose to join with it that religious culture, and those home influences, which are felt through life.

Stockbridge is well known as a delightful village, about thirty miles from Hudson. A daily stage runs between the two places, and upon the completion of the Hudson and West Stockbridge railroad, the distance will be only twelve hours from New-York.

Mr. Parker suspends for the time being his ministerial labors, and will give his chief attention to the school.

Terms—$300 per annum, payable quarterly in advance, tuition, board, bedding, washing, fire, lights, &c.

Inquiries may be addressed to Mr. Parker at "Stockbridge, Mass."

He has the liberty of referring to the Right Rev. Bishop Onderdonk, Rev. Drs. Milnor, Berrian, Hawks, Eastburn, Cutler, the Rev. J. F. Schroeder, the Hon. James Kent Samuel R. Betts, John Anthon, Esq. Murray Hoffman, Esq., Robert Sedgwick, Esq., Ogden Hoffman, Esq., Dr. Edw. Delafield, Samuel Ward, Esq., Frederick Sheldon, Esq., Philip Hone, Esq., Elihu Townsend, Esq., Charles King, Esq., Isaac Jones, jun., Esq., Stephen Whitney, Esq., Jonathan Goodhue, Esq. 9w.

March 24, 1836.

LIST OF
Religious and Ecclesiastical Works, &c.
For sale at the Depository of the N. Y. Prot. Episc. Press, 46 Lumber-st.

Jay's Morning and Evening Exercises—Faber on the Difficulties of Romanism—Onderdonk's Devotions—Aids to Reflection, by S. T. Coleridge—Discourses on Christian Religion, by Bp. Griswold—Wilson's Lectures on Christianity—The Friend, a series of Essays by S. T. Coleridge—Essays and Dissertations in Biblical Literature; Vol. I. containing chiefly Translations of the works of German critics—The Steward's Reckoning, by Rev. Wm. A. Clarke, D.D.—Taylor's Holy Living and Dying—Parochialia, by the Rt. Rev. Thomas Wilson, D.D.—Introduction to the Sacred Philology, by Dr. J. Planck—Brittain's Apology—Dr. Berrian's Prayers—Faber on the Difficulties of Infidelity—Memoirs of Griffin—The Two Rectors, second London edition—Wilson on the Sacraments—Christian Companion—The Statesman's Manual, by S. T. Coleridge—Gospel of St. John, in Greek, 3d Lond. ed.—Advice to a Young Christian—The Christian Altar, by the Rev. Dr. Wyatt—Theological Library, by the Harpers—Rev. J Hooker's Library of Christian Knowledge, Vol. I.—Blanco White's Evidences of Catholicism—Jones on the Trinity—Pastor's Testimony, by Rev. Wm. A. Clark—Hannah More's Works, complete, 2 vols. 4to.—Churchman's Manual, by Rev. B. Dorr—Jerram on Infant Baptism—Bp. H. U. Onderdonk on Regeneration—Village Testament, by Rev. Wm. Patton—Law's Call—A Walk about Zion, by Rev. Wm. A. Clarke—Episcopacy Examined and Re-examined, by Bp. H. U. Onderdonk—Communicant's Companion—Sacra Privata—Moshiem's Church History—Potter on the Church Government—The Primitive Creed Examined, by Bp. Hopkins—Waddington's Church History—White on the Catechism—Lowth's Isaiah—Beveridge's Private Thoughts—Slater's Draught—Spirit of the Hebrew Poetry, by J. G. Herder—The Primitive Church, by Bp. Hopkins—Bridge's Exposition on the 119th Psalm—Chapman's Sermons—Horne on the Psalms—Works of Robert Hall, 2 vols.—Bp. Griswold's Prayers—Early Years of Bp. Hobart, by Professor McVickar—Professor McVickar's Private Devotions—Political Economy, by Prof. McVickar—Christian Offices, by Rev. Dr. Wyatt—Secker on Popery—Dr. Cooke's Essays—Wainwright's Sermons—Henshaw's Sheridan—Secker on the Catechism—Christianity Vindicated, by Bp. Hopkins—Ravenscroft's Works—Life of Bp. Heber—Ecclesiastical History—Life of Bard—Blomfield's Manual—Devotional Sonnets—Wharton's Remains, 2 vols.—Life of St. Paul—Parish Library, 13 vols., in various bindings—Whately on St. Paul—Works on Episcopacy—Wheaton's Journey through England—Dr. Cooke's answer to the Princeton Review, of an Essay on the Invalidity of Presbyterian Ordination—Bright Beams of Light.

Also, every variety and style of Prayer-books and Bibles.

Orders addressed to the Business Agent from any part of the United States, will meet with prompt attention.

Feb. 27, 1836.

ST. PAUL'S SCHOOL, HOBOKEN, N. J.

The Summer Term of this School will commence on the first Monday of May next ensuing. Parents desirous of entering their children, may apply at the School, between the hours of 9 and 3.

William Tryon, *Principal.*

Hoboken, N. J., Feb. 20, 1836. 10w.

WANTED.

The Domestic Committee are in want of a few copies of the following pamphlets, and will be greatly obliged to such friends as can send any of them:

Report of Domestic and For. Mis. Society for 1828.
do. do. do. do. 1831.
Also, Nos. 4, 5, and 6 of Missionary paper, new series.

115 Franklin-street, New-York. 2w.

The Crucifixion.

See where the Author of all life is dying:
O fearful day! he dead, what hope of living?
See where the hopes of all our lives are buying;
O cheerful day! they bought, what fear of grieving?
Love, love for hate, and death for life is giving:
Lo, how his arms are stretch'd abroad to grace thee,
And, as they open stand, call to embrace thee:
Why stay'st thou then, my soul! Oh fly, fly, thither haste thee.

His radious head with shameful thorns they tear,
His tender back with bloody whips they rent,
His side and heart they furrow with a spear,
His hands and feet with riving nails they tent,
And as to disentrail his soul they meant,
They jolly at his grief, and make their game,
His naked body to expose to shame,
That all might come to see, and all might see that came.

Whereat the heaven put out his guilty eye
That durst behold so execrable sight,
And sabled all in black the shady sky;
And the pale stars, struck with unwonted fright,
Quench'd their everlasting lamps in night:
And at his birth, as all the stars heaven had
Were not enow, but a new star was made;
So now, both new and old, and all away did fade.

The mazed angels shook their fiery wings,
Ready to lighten vengeance from God's throne;
One down his eyes upon the manhood flings,
Another gazes on the Godhead, none
But surely thought his wits were not his own.
Some flew to look if it were very he;
But when God's arm unarmed they did see,
Albe they saw it was, they vow'd it could not be.

The sadded air hung all in cheerless black,
Through which the gentle winds soft sighing flew,
And Jordan into such huge sorrow brake,
(As if his holy stream no measure knew)
That all his narrow banks he overthrew;
The trembling earth with horror inly shook,
And stubborn stones such grief unused to brook,
Did burst, and ghosts awaking from their graves 'gan look.

The wise philosopher cried, all aghast,
"The God of nature surely languished;"
The sad Centurion cried out as fast,
"The Son of God, the Son of God was dead;"
The headlong Jew hung down his pensive head,
And homeward fared; and ever, as he went,
He smote his breast, half desperately bent;
The very woods and beasts did seem his death lament.

Giles Fletcher.

From a Sermon of Bishop Blomfield in the British Pulpit.

THE VICARIOUS SUFFERINGS OF CHRIST.

The incarnation of our Lord and Saviour Jesus Christ is the great *mystery of godliness;* it is a mystery in itself, but it is a mystery of godliness only when viewed in connection with its end—the death of an all-sufficient Mediator. His doctrines were the emanation of perfect wisdom, holiness, and love; and they proceeded from his love in all the persuasiveness of reality; the works which he did testified the truth of his declaration, that he was the Son of God; and it was placed beyond all dispute by the most wonderful of his miracles—his resurrection from the dead. Therefore of the truth of his religion, of his divine authority, and its paramount obligation on the consciences of mankind, I can entertain no doubt. But in what respects am I a gainer by the light which has thus been shed on the whole of the promises of God—by the instruction they have given of the perfect law of holiness—by the promises of reward, nay, by the prospect of immortality, if I am at the same time assured of what my own reason and conscience too plainly suggest to me, that obedience, complete, unvaried obedience, is not within my power, and that, if it were possible for me to do all that God requires of me, I should still be an unprofitable servant, deserving of no thanks and no recompense? What then have I to look for, knowing how infinitely short I come to such a sinless, though unprofitable obedience? I am compelled to acknowledge, with shame and confusion of face, that my sins are more in number than the hairs of my head. The Gospel without the atonement might certainly contribute to my present ease and comfort, by regulating my actions and desires; and it would promote the peace and well-being of society, because it inculcates the duties of forbearance and love: but it would not remove the load of guilt which lies so heavily on me in the sight of a just and holy God; although it might diminish, for it could never do away, the number of my actual transgressions, it would not suffice to calm the pangs of remorse, it would not mitigate the horrors of the parting hour, without the fair prospect of deliverance from the wrath to come. But admit the doctrine of the atonement, and the Gospel at once appears as it was described by the angel who heralded the birth of its divine Author, not only "Glory to God in the highest"—but "on earth peace;" peace between man and God, Christ reconciling man unto God by the cross, having slain the enmity thereby. The Gospel is indeed the glory of God; but it is from the cross alone that it beams with a healing reviving light. The brightness of his presence would be unapproachable and intolerable were it not shrouded by the veil of suffering humanity, in the person of his incarnate Son, dying for the express purpose of bringing us near to God. For "now in Christ Jesus, ye who sometime were afar off are made nigh by the blood of Christ." It is not, therefore, by the precepts merely of the Gospel, nor by the revelations of the Gospel, nor by the ordinances of the Church, that sinners are brought nigh unto God, but by the blood of Christ: and the precepts, and revelation, and promises, and aids of the Gospel—all were in evidence of the efficacy which we derive from the shedding of that precious blood. On this superstructure stands the whole spiritual temple. It is the source of humility, the object of faith, the principle of sanctification, the key to all the treasures of God's mercy. On this ground then, as believers in the Gospel, we take our stand; if we recede one hair's breadth from this, we relinquish that which holds the whole system together. If Christ died not for our sins according to the Scriptures—if his death was not a full, perfect, and sufficient sacrifice and oblation for the sins of the world, then is our preaching vain, and your faith is also vain; but if it was, we have that assurance which alone can satisfy the desires and appease the anxieties of a conscious sinner; we have an advocate with the Father, Jesus Christ, and he is the propitiation for our sins.

Well, it may be said, we admit that the words of Scripture seem to favor your supposition, but we cannot believe it, it surpasses the grasp of our reason; we cannot understand it; "It is a hard saying, who can bear it?" What right have you to expect that nothing should be proposed in holy Scripture for your belief, but that which you can thoroughly comprehend? Undoubtedly you can comprehend the fact that Jesus Christ did die for our sins, although you may be wholly ignorant of the mode in which his propitiation was effectual, and of the reasons which moved the supreme Arbiter of the universe to accept that wonderful mode of reconciliation. The Scripture not only proposes to us the doctrine of the divine Redeemer, but it proposes it expressly as a mystery, a great mystery; this primarily excluding it, as to its mode, from the legitimate province of reason, and classing it among the things which are to be believed, imply and exclusively, because God has revealed them to us. No doubt it would gratify the pride, and satiate the curiosity of man, to be made acquainted with all the reasons of God's providence, especially with the secrets of redemption, those hidden springs of love and holiness which were in action before the foundation of the world; but there are some of the divine councils into which even the angels desire to look, and this, probably, is one of them.

The expiatory sacrifice of Christ, and his divine nature which alone made that expiation so infinitely meritorious, are not the only mysterious features of God's dealings with mankind. The moral state of man is a mystery throughout, a mystery respecting which reason must be content with the light which revelation casts upon it; and even with that light it can only be viewed "as through a glass darkly." For what can be more mysterious than the origin of sin and evil in the world? A question on which all the powers of human reason have been exerted without success, which no man pretends to consider as clear and easy of comprehension; and if the origin of sin and evil be mysterious, what reason have we to conclude that its remedy should not be mysterious?

Selected and abridged from the works of Jeremy Taylor.

THE HOLY VIRGIN.

By the cross of Christ stood the holy Virgin-mother, upon whom old Simeon's prophecy was now verified: for now she felt 'a sword passing through her very soul;' she stood without clamor and womanish noises; sad, silent, and with a modest grief, deep as the waters of the abyss, but smooth as the face of a pool; full of love, and patience, and sorrow, and hope. Now she was put to it to make use of all those excellent discourses her holy Son had used to build up her spirit, and fortify it against this day. Now she felt the blessings and strengths of faith; and she passed from the griefs of the passion, to the expectation of the resurrection; and she rested in this death, as in a sad remedy; for she knew it reconciled God with all the world. But her hope drew a veil before her sorrow; and though her grief was great enough to swallow her up, yet her love was greater, and did swallow up her grief. But the sun also had a veil upon his face, and taught us to draw a curtain before the passion, which would be the most artificial expression of its greatness; whilst by silence and wonder we confess it great beyond our expression, or, which is all one, great as the burden and baseness of our sins. And with this veil drawn before the face of Jesus, let us suppose him at the gates of paradise, calling with his last words, in a loud voice, to have them opened, that 'the King of glory might come in.'

APPEARANCE OF THE RISEN SAVIOUR TO THE WOMEN.

The angels descended guardians of the sepulchre; for God sent his guards too, and they affrighted the watch appointed by Pilate and the priests: but when the women came, they spake like comforters, full of sweetness and consolation, laying aside their affrighting glories, as knowing it is the will of their Lord that they should minister good to them that love him. But a conversation with angels could not satisfy them, who came to look for the Lord of the angels, and found him not; and when the Lord was pleased to appear to Mary Magdalen, she was so swallowed up with love and sorrow that she entered into her joy, and perceived it not; she saw the Lord, and knew him not. For so, from the closets of darkness, they that immediately stare upon the sun perceive not the beauties of the light, and feel nothing but amazement. But the voice of the Lord opened her eyes, and she knew him, and worshipped him, but was denied to touch him, and commanded to tell the Apostles: for therefore God ministers to us comforts and revelations, not that we may dwell in the sensible fruition of them ourselves alone, but that we communicate the grace to others. But when the other women were returned, and saw the Lord, then they were all together admitted to the embracement, and to kiss the feet of Jesus. For God hath his opportunities and periods, which at another time he denies; and we must then rejoice in it when he vouchsafes it, and submit to his divine will when he denies it.

These good women had the first fruits of the apparition: for their forward love, and the passion of their religion, made greater haste to entertain a grace, and was a greater endearment of their persons to our Lord, than a more sober, reserved, and less active spirit. This is more safe, but that is religious; this goes to God by the way of understanding, that by the will; this is supported by discourse, that by passions; this is the sobriety of the apostles, the other was the zeal of the holy women; and because a strong fancy and an earnest passion, fixed upon holy objects, are the most active and forward instruments of devotion, as devotion is of love, therefore we find God hath made great expressions of his acceptance of such dispositions. And women, and less knowing persons, and tender dispositions, and pliant natures, will make up a greater number in heaven, than the severe, and wary, and inquiring people, who sometimes love because they believe, and believe because they can demonstrate, but never believe because they love. When a great understanding and a great affection meet together, it makes a saint great like an apostle; but they do not well, who make abatement of their religious passions by the severity of their understanding. It is no matter by which we are brought to Christ, so we love him and obey him; but if the production admit of degrees, that instrument is the most excellent which produces the greatest love: and although discourse, and a sober spirit, be in itself the best, yet we do not always suffer that to be a parent of as great religion as the good women make their fancy, their softness, and their passion.—*Ibid.*

THE LAST MOMENT OF LIFE.

O most dreadful point, which art the end of time, and the beginning of eternity! O most fearful instant, which shuttest up the prefixed term of this life, and determinest the business of our salvation; how many things are to pass in thee! In the same instant life is to finish, all our works to be examined, and that sentence given which is to be executed for all eternity. O last moment of life! O first of eternity! how terrible is the thought of thee, since in thee not only life is to be lost, but to be accounted for, and we then to enter into a region which we know not; in that moment I shall cease to live, in that moment I shall behold my Judge, who shall lay all my sins open before me, with all their weight, number, and enormity. In it I shall receive a strict charge of all the divine benefits bestowed upon me; and in it a judgment shall pass upon me, either for my salvation or damnation eternal! How wonderful is it, that for so many matters, and of so great importance, there is no more time allotted than the space of an instant; no place left for reply, intercession of friends, or appeal! O fearful moment, upon which so much depends! Admirable is the high wisdom of God, which hath placed a point in the midst betwixt time and eternity, unto which all the time of this life is to relate, and upon which the whole eternity of the other is to depend! O moment, which art neither time nor eternity, but art the horizon of both, and dividest things temporal from eternal! O narrow moment! O most dilated point! wherein so many things are to be concluded, and so strict an account is to be given, and where so rigorous a sentence is to be pronounced, is ever to stand in force! O moment, in which the just shall forget all his labors, and shall rest assured of all his virtues! O moment! which art certain to be, uncertain when to be, and most certain never to be again! I will, therefore, now fix thee in my memory, that I may not hereafter meet thee in my eternal ruin and perdition.

O dreadful moment, which cuts off the thread of time, and begins the web of eternity! I will therefore provide for this moment, that I may not lose eternity; this is that precious pearl, for which I will give all that I have or am; it shall ever be in my memory, I shall ever be solicitous of it, since it may every day come upon me.

If a man were obliged to leap some great and desperate leap, upon condition, that, if he performed it well, he should be made master of a wealthy kingdom; but if ill, he should be chained to an oar, and made a perpetual galley-slave; without doubt this man would use much diligence in preparing himself for so hazardous an undertaking, and would often practise before an action of so great consequence, from which he expected so different fortunes. How far more different are those, which we expect from so great a leap as is from life to death; since the kingdoms of the earth, compared with that of heaven, are trash, rubbish; and the tugging at an oar, in the galleys, compared with hell, a glory. When the leap is great and dangerous, he who is to leap it uses to fetch his career backward, that he may leap farther, and with greater force: we, therefore, knowing the danger of the leap from life to death, that we may perform it better, ought to fetch our career far back, even from the beginning of our short life; and from our first use of reason, from which we shall know that the life we live is mortal, that at the end of it we have a great debt to pay, and that we are to discharge both use and principle, when we least think of it.—*Ibid.*

VILLAGE CONVERSATIONS.—NO. I.

Eccles. How glad I am to see you my dear friend; I have wished for an interview some time, for I have heard strange things of you, on which I should like to have some account from yourself.

Smythe. Indeed! And what is it that you have heard of me that has produced so strong an impression on your mind?

E. I have heard that you have left your old religious friends in the Congregational Society, and have gone and joined the Episcopalians. Now it seems to me, that a man of your stamp and standing would not take such a step without some good reason.

S. True, I have done as you have heard; but whether I can give a good reason for so doing remains to be tried; and I am willing it should be tested by any just and lawful scrutiny you think fit to institute.

E. Really, I do not wish to treat your late religious change in so serious a manner as that seems to come to, but still I should like to hear what you may have to say in vindication of such a measure.

S. Well, then, Sir, as you are so candid, I will state to you a few things which have led to this change in my religious views and practice. You know that the church to which I belonged was of the Congregational denomination—it was so constituted at first; its discipline was altogether within its own individual body, without being responsible to any other body or community of Christians whatever; its creed too was of its own composing, or by whomsoever it might have been composed, it was adopted by their vote, and so it became theirs as much as if they had composed or compiled it themselves. Thus matters stood with the church when I was admitted a member of it. Upon admission I was called to acknowledge or subscribe that creed and code of discipline, which I did, and to which I conformed, and was held as a member in good standing.

E. Yes, this I know to be the constitution generally of Congregational churches throughout New-England, and elsewhere where Congregationalism is professed.

S. And if things had been left to stand as I found them on joining them—as I suppose they had been standing from the first—I had most likely continued with my old friends to the present hour. But you must know, Sir, as perhaps you do know, that our *Congregational* Church has changed its *Constitutional Platform* of late, from time to time, as *circumstances* have conspired to make it *expedient.* First, what has been thought severe and frowning in the *articles* of their *creed* has been softened and moderated, so as to meet the more correct taste of the age, and of those who by experience and sound learning have had a clearer insight into God's word than had the old-fashioned *Calvinists.* These *changes* in doctrine have materially affected several important articles of Christian faith, such as the sonship of Christ, atonement, grace, divine influence, baptism, and regeneration. Whether these new views on these points be an improvement in theology, I am not now prepared either to affirm or deny; but it is the *change,* and the *circumstances* under which that change has been effected, that have produced such an emotion in my mind.

E. But, Sir, have not Congregational churches a right to *alter, amend, and improve* their creeds and standards of doctrine, from time to time, as new light breaks in upon them, and as opportunities offer for improvement?

S. I will, if you please, keep your question in mind, and speak to it presently, after I have noticed a second series of changes in this Congregational system. Heretofore the ministry erected in the Church was, in all spiritual matters, supreme, the pulpit was the minister's throne, and no one besides himself could exercise doctrine without his permission. And then the admission of all candidates to communion was by a given law established, as they said, according to the Scriptures; and so they said of every thing else. Now, in church meeting, they can by a majority vote their minister out of his pulpit, and out of his pastoral office, and vote another into his pulpit and office as teacher and ruler, even as their caprice or convenience may seem to dictate; they can by the same *privilege of voting,* adopt one rule of discipline to-day and another to-morrow, and so the minister is established and rejected, and the people churched and unchurched, with the same kind of fancy as a fop changes the fashion of his dress. Indeed there is nothing stable among them now, all is like the drifting sand of the desert, driven with every wind and tossed; and where these changes will end who can divine! By and by the doctrine of the Trinity will be voted out and *Socinianism* voted in; and so of all the rest; just so it has been in the metropolis of New-England particularly, and through the Bay State generally.

E. But my question, Sir, on the *right a Congregational church has to alter and amend,* &c. Will you speak to this?

S. Yes; I will attend to it. A Congregational church, and all other *voluntary societies,* have a right to alter and amend, to build up and to pull down, and indeed to do any thing they please with a creature of their own creation. But I conceive the Church of Christ has no such authority.

E. Ah! this is quite a new view of the subject, at least it is new to me! A Congregational church not *the Church of* Christ!!

S. These doings among my Congregational brethren led me to that course of reflections, the mention of which so much surprises you. The Christian Church *to change her creed! to alter and amend her discipline!* yea, to alter or to amend any thing constitutional and essential!—never was any thing like it heard of in the whole history of God's people! Errorists have proposed alterations in the common faith, and they have broken off from the Church, and have drawn up new articles of belief, and have adopted new modes of discipline and of practice. And if the *Congregational Church,* so called, should detect errors in their creed—the creed drawn up and subscribed by their fathers, and acknowledged by themselves, I say, if they should detect errors in this creed—errors so gross that they must of necessity be expunged, then this should lead them to suspect the legitimacy of their ecclesiastical origin. Instead of altering and amending such creed, they ought to relinquish their *Church compact* altogether, and lament the heresy of their forefathers in setting up such a false Church—a Church upon sandy ground—the inefficiency of which is at length manifest to every observant mind. Can you think of any thing but the relinquishment of such a Church altogether! It is this view of the subject that has led me to the step I have taken; for most surely I could no longer expect edification in such a Church—a Church which I considered to be upon a false foundation, and exposed to some fearful overthrow!

E. But, Mr. Smythe, did you not attach some importance to the *circumstances or exigencies* attending those alterations and changes to which you have alluded?

S. Yes, Sir, the *occasions* attending these changes are matters of some consideration. All the old *Congregational churches* of New-England were established upon *Calvinistic Platforms,* and the *Calvinism* of these churches continued unchanged for perhaps a century, but at length the *learned and philosophical* Edwards led off into a vein of metaphysical speculations, in which he was followed, and even outdone, by men of less strength of mind, as Bellamy, and Hopkins, and Emmons, till the Calvinism of the fathers has been cut up into a thousand shreds, and so the *Genevan cloak* has been frittered into an endless confusion of threads and filaments, so that what Calvinism was once, nobody can tell from what it is now. Old Calvinism has very much fallen into disrepute in these modern times; and the various versions of it, as rendered by the new school divines, have not at all contributed to keep up its popularity. While these theological disputes have been in lively action, the churches have been sinking into the shades of death. This state of things has given the various sects an opportunity to extend their influence at the expense of the *standing order;* hence in many towns where a few years ago there was only one church, and that of the old order, now there are several others of different creeds, or of no creed at all, but all equally opposed to old Congregationalism. These several sects have adopted the most *popular* measures in the exercise of their ministrations—measures calculated to produce vehement excitement on the public mind; by these means many converts have been made, and large drafts have been taken from the stock on which our Congregationalists formerly wrought with so much success. With these things before the churches, it became expedient for them to bring their creeds and platforms into a more inviting form, and to adapt their ministrations also to the popular taste. Hence every thing is turned upside down and inside out in our churches, with a view to preserve their reputation a little longer in this land of promise. *Men* and *measures* have been received, and employed, and carried into full operation in these churches, while the same men and measures were a very little time since held in disesteem, if not in disdain; and they have been resorted to now, it would seem, chiefly to prop a sinking cause, and not so much out of love to such proceedings, nor out of love to men's souls, notwithstanding all their professions; indeed within my knowledge there are both ministers and leading men in these societies who still hold in disesteem these measures—only, they say, that "they must meet the wishes of those persons upon whom is their dependence for the support of the cause!"

(*To be continued.*)

From the British Pulpit.

PULPIT SKETCHES.

J. W. De La Flechere was born at Nyon, in Switzerland, on the 12th of September, 1729. In March, 1757, he entered the ministry of the Episcopal Church, and with an uncommon degree of pastoral fidelity, and ardent piety, amidst much weakness of body, discharged, with almost apostolic zeal and earnestness, the varied duties of his office, until August, 1785, when he expired in the triumphs of faith.

It has been recorded of him, that when vicar of Madeley, as often as a small congregation could be collected, which was usually every evening, he preached to them. He visited every family in his parish that gave him access, for conversation and prayer; and no hour of the night, nor severity of the weather, precluded his attendance on the sick. He interrupted the nocturnal revellings, then common among his young parishioners, by his solemn but affectionate admonitions; and braved the fury of the colliers, amidst their savage orgies and inhuman sports. At Coal-brook Dale and Madeley-wood, two hamlets in his parish, distant from the church, he preached alternately; and erected, chiefly at his own expense, two buildings for more convenient worship. At his church he preached twice every Sunday, besides catechizing children; and often repeated his services, in the evening, at places considerably distant. In his efforts to do good, he manifested a zeal and perseverance rarely seen, and was frequently rewarded with a success as striking as the means employed to obtain it. A poor collier, now living at Madeley, and upward of eighty years of age, relates, that in the former part of his life he was exceedingly profligate, and that Mr. Fletcher frequently sought opportunities to warn him of his danger. "For," added the poor man, "he used always to run after such wicked fellows as I was, whenever he saw us, in order that he might talk with us, and warn us." Being aware of his pious vicar's intentions, this collier was accustomed, as soon as he saw him, to run home with all speed, and close the door before Mr. Fletcher could reach it: and thus, for many months together, he escaped his deserved reproofs. The holy man, however, still persevering in his attempts, on one occasion outran this determined sinner, and obtained possession of his house before him. The poor man, awed by the presence of his minister, and softened by the persuasive kindness of his manners, was greatly affected, and received those religious impressions which soon ended in a thorough change of his character.

Another of his parishioners, who is still living, relates the following characteristic circumstance. When a young man, he was married by Mr. Fletcher, who said to him as soon as the service was concluded, and he was about to make the accustomed entry, "Well, William, you have had your name entered in our register once before this." "Yes, Sir, at my baptism." "And now your name will be entered a second time. You have, no doubt, thought much about your present step, and made proper preparations for it in many different ways." "Yes, Sir." "Recollect that a third entry of your name—the register of your burial, will, sooner or later, take place. Think, then, about death, and make preparations for that also, lest it overtake you as a thief in the night." This person also is now walking in the ways of the Lord, and states, that he often adverts to this and other things which his serious and affectionate pastor found frequent occasion to say to him.

Extract from a Review in the British Critic on the Journals of Messrs. Yate, Gobat, and Abeel.

MISSION IN NEW-ZEALAND.

It was not without much difficulty that the preliminary obstacles were surmounted, and that the assent of the Committee of the Church Missionary Society was obtained for the formation of a missionary establishment. It appears, however, that in the latter end of the year 1814, "three individuals reached the scene of their future labors, and effected a landing in New-Zealand."

"Rangihoua, a native village on the north-west side of the Bay of Islands, under the chieftainship of Tuatara, was the place first selected, or rather first occupied; for there was then no choice of situations: and, notwithstanding powerful enemies, from both within and without, the Gospel has never yet been driven away from that place. During the early years of the mission, almost all that the members could do, was to keep their ground. The threats which were frequently held out to them by the natives, would probably have sufficed to drive them away, had they at that time understood the language, of which, happily for them, they were ignorant. Privations of almost every nature—the want of shelter, of food, of raiment, of companions—might be borne with comparative ease; but the taunts, and revilings, and threats of those whom you only desire to benefit, and for whose sake all earthly comfort is given up, are most difficult to endure with patience, and firmness, and faith."—pp. 167, 168.

These circumstances, however, which afford so curious an illustration of the "bliss of ignorance," were not all against which the missionaries had to contend.

"The enemies of this mission most to be dreaded were some of their own household. The number of laborers was increased; and some, influenced by the spirit of the wicked one, early crept in among the faithful few. So far indeed did some of them dishonor the self-denying doctrines of the Cross, which they had been sent here to teach, that no less painful a plan could be adopted than an ignominious erasure of their names from the list of the Society's laborers. Meanwhile, the rest struggled on through various difficulties, of which it would be almost impossible to convey an adequate impression. Placed at such an immense distance from the source of their supplies; suffering through the lowness of the Society's funds; little competent to learn, and grammatically to arrange, a barbarous language; embarrassed by the superstitions of the natives, many of which were not understood by the missionaries, and consequently were frequently broken in upon without the power of explaining that it was done unwittingly; they seemed to be laboring almost in vain, and hoping against hope. When once, however, our early friends began to converse with the natives, and in some degree were able to make themselves intelligible, and to understand the meaning of those to whom they were sent, the clouds began to pass away, and light plainly dawned upon their future course."—pp. 168, 169.

The station was after removed to Tepuna, and another settlement was formed, "next in succession," at Kerikeri. Passing over the description of the missionary house and grounds, we extract the circumstances which attended the establishment of schools, and the performance of public worship.

"The difficulty of forming a school here was, in the first instance, very great: a few boys were collected together; but they were absent so frequently, from their thinking that they must all be rewarded for their attendance, that the school soon dwindled to nothing. Nor were the services on the sabbath, for a long period, better attended: the natives living in the settlement, when the first sound of the sabbath-bell caught their ears, would simultaneously run away, and employ themselves in fishing, or rowing their canoes, or in some other of their native sports. Sometimes they would come into the chapel dressed in the most fantastic style; and at others, in a state next to nudity. Not unfrequently, in the middle of the service, they would suddenly start up with the cry of 'That's a lie! that's a lie! who will stay to hear what that man has to say? Let us all, all go.' But now, how changed the scene! The greatest punishment we can inflict, now, is to prevent a native, who has been acting wrong, from attending school. The sabbath is a delight; its approach is looked forward to with real pleasure by many, and by all with satisfaction. The walls of the house of prayer are no more deserted; but, at times, numbers press for entrance, who cannot find room. An attentive congregation, consisting of the settlement natives, is always insured; and when people, passing through the settlement from distant villages, stay here during the day of rest, they likewise attend the services of the day; and invariably behave with that propriety which shows their sense of the sacredness of the service and the place. Kerikeri has now some bright ornaments of the Christian religion amongst the domestic natives of the station; and some from amongst their number have entered into the joy of their Lord."—pp. 173, 174.

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